

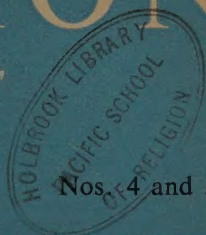
FEDERATION

NEWS SHEET

VOL. XIV

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Nos. 4 and 5



The five living Chairmen of the W.S.C.F.

*W. A. Visser 't Hooft (1938-48), John R. Mott (1920-28), Francis P. Miller (1928-38),
Robert C. Mackie (1948-53), D. T. Niles (since 1953).*

A magazine published every two months by the

WORLD'S STUDENT CHRISTIAN FEDERATION

13, rue Calvin, Geneva
(Switzerland)

STAFF NEWS

At the time this staff news is being written, all the Federation secretaries are gathered together in Evanston, Illinois, U.S.A., on the occasion of the Assembly of the World Council of Churches. They are taking part in this important meeting in various capacities, together with most members of the Executive Committee and a great many representatives of national Student Christian Movements. Two student Christian conferences, organized by the United Student Christian Council, one of them under Federation auspices, are also being held in Evanston, simultaneously with the W.C.C. Assembly.

During the first part of August, several important Federation meetings were held at Monmouth College in Monmouth, Illinois: the meeting of the Federation Executive Committee, a missionary consultation and a conference of university professors. Reports of these are published in this number of the *News Sheet*.

During July, while Kyaw Than was finishing a tour in Australia and New Zealand, Valdo Galland led a conference of theological students in São Paulo, Brazil, the first of

its kind to be held in Latin America. Many well-known Christian leaders of Latin America and of other parts of the world participated in this meeting, including the Federation Chairman, D. T. Niles.

At the same time, Leila Giles was taking part in the first half of the Federation Chalet at Woudschoten in Holland, and Philippe Maury, after some vacation, was working for a few days in the office preparing for the various summer meetings. At the end of July, Leila Giles represented the Federation at the annual assembly of World University Service, held at Oxford, England.

In September, most members of the staff will participate in national meetings of several American S.C.M.s. In the second half of the month, Philippe Maury, Kyaw Than and Valdo Galland will go back to Geneva, while Leila Giles will stay in North America to visit campus Christian groups until the end of October.

We wish to take this opportunity both to say what a joy it has been for so many of us to meet with a great many former leaders and friends of the Federation at the Evanston Assembly, and also to congratulate our Chairman, D. T. Niles of Ceylon, on the honorary degree of Doctor of Divinity, which he received from the University of Chicago on August 11, together with four other former leaders of the Federation: Reinhold von Thadden, Germany; Pierre Maury, France; Hubert Cunliffe-Jones, New Zealand, and Lesslie Newbigin, Great Britain and India.



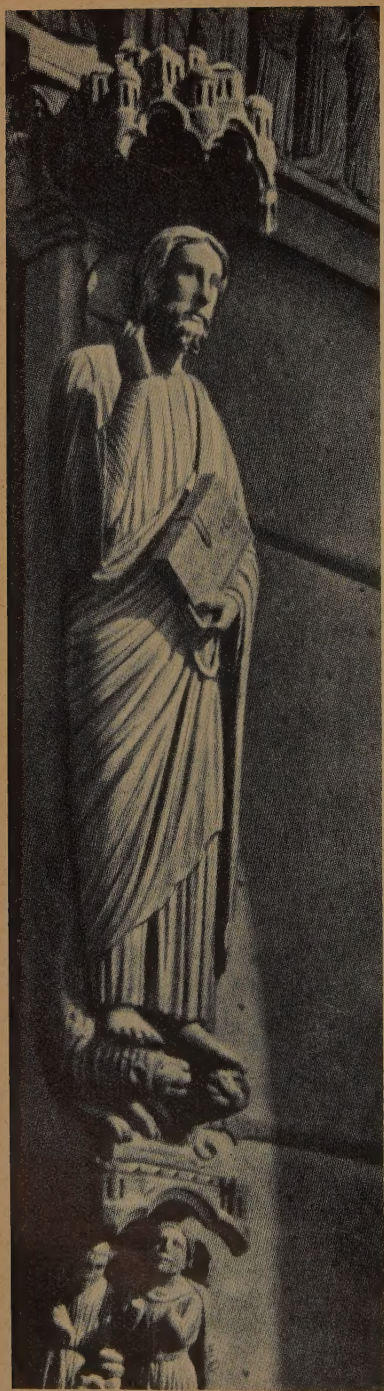
Blaise, Valdo and Micheline Galland

NEWS LETTER

Dear readers :

This number of the *News Sheet* deals with our task of doctrinal teaching. In recent years in the Federation a new emphasis has been put on the essential importance of this work in the total program of Student Christian Movements. It is significant that at the last meeting of the Federation General Committee, at Nasrapur, India, in January, 1953, one of the sub-committees gave most of its time to this problem. Why is this so? It seems to me that at this point we have, as Federation members, as S.C.M. members, to make an act of contrition. Very often and almost everywhere, Student Christian Movements are criticized for giving too much time and energy to the study of intellectual problems, whether it be in the realm of theology, ethics, politics or culture: Christian students are looked upon as sophisticated. There is much truth in this criticism. I do not mean that we should dismiss as irrelevant or unsatisfactory the efforts which have been made to discover how we can live as obedient Christians in all aspects of our life, how we can perform a true Christian service to the university or society, and how we can contribute to and pioneer in the ecumenical movement. On the contrary, we should be grateful that God has allowed us to discover new ways of thinking and serving in these various fields. We should also be grateful because in many ways this work of study and thinking, particularly with regard to the university and politics, has given us an opportunity for contact and communication with students outside the Christian faith. The value of intellectual work for evangelism should never be underrated.

But without denying or minimizing the importance of this aspect of our program, we always need to remind ourselves of our fundamental responsibility. How often have we said that the *raison d'être* of the Student Christian Movement is evangelism! How often have we emphasized that the only task of the S.C.M. is to be an arm of the Church, witnessing in the university! If we agree with this basic definition, we are bound to recognize that our first task is to present those students who have not received a Christian education, who have never heard or never understood the Christian Gospel, with an opportunity for a real education in the essentials of the faith. We should never take it for granted that students whom we try to reach already have a knowledge of these essentials. It is unfortunately true that Student Christian Movements fail too often in their duty by reaching only students who are from a Christian background. But experience shows that even the student who has received the normal instruction in the Church has in many cases profited little from it. His conception of Christianity consists too often in some vague ideas about being good, going to church on Sunday morning, and occasionally fulfilling the strange responsibility which has been laid upon him, to pray. He knows of the existence of the Bible, but he knows very little about the Bible itself. How can we hope to challenge such students, and even more those born outside the Christian community, with the total claim of Jesus Christ? How can we lead them to active membership in the Church and faithful personal obedience? Above all, how can we help them to share in the joy, hope and love of Christ, if we do not undertake some



systematic work of instruction in the most essential aspects of our faith? How can we hope that these students, once they leave the S.C.M. at the end of their studies, will be able to continue to be Christians, if they do not have the support of the lasting certainties of the Christian revelation?

It is obvious, therefore, that Student Christian Movements, because they are by nature evangelistic, have to perform a task of basic Christian teaching. But how? It is often very difficult for a local S.C.M. branch to find adequate leadership for this task. Even the best intentions, the truest zeal for witness, do not necessarily give Christian students the required qualifications. While the first step in Christian evangelism — reaching non-Christians or indifferent Christians — is mostly a matter of personal contact and conversation, and depends primarily on the conviction and devotion of each Christian witness, Christian education properly speaking calls for more elaborate and systematic training. Student Christian Movements rely largely on the help of local ministers or lay theologians. But sometimes such help is not available, either because the local minister is already overburdened or because for some reason he is inadequate to meet with students and to deal with their special needs, so often very critical. Moreover, most Student Christian Movements are organized on an interdenominational pattern, and when they come to their task of Christian education — of doctrinal education — they inevitably run into the difficulty of doctrinal variations between divided churches. This is one reason why, until the present time, this task of Christian education has been performed mostly through Bible study, since the Bible is the only common basis for all participants in the ecumenical movement. Bible study also overcomes to some degree the difficulty of leadership, since in it the Bible itself is to a great extent the teacher. However, it has become more and more obvious that Bible study alone is not sufficient. Apart from theoretical considerations about the need in true Christian education for some systematic

*"Christ Teaching", thirteenth century sculpture
from Chartres Cathedral*

doctrinal instruction, students themselves have been asking increasingly, particularly during recent years, for straightforward doctrinal teaching. The question of how this can be given without prejudice to our interdenominational character needs further study, but we cannot use the difficulty involved as an alibi. If we are certain that this task of doctrinal education is a command of God to us, we can also be sure that God will give us an answer to the problem we are facing.

Finally, I believe that these considerations inevitably lead us to consider the need for S.C.M.s to train student leadership which would be capable, at least to some extent, of performing a real task of doctrinal teaching. During recent years, leadership training courses have multiplied in the program of the Federation, and have met with a very favourable response. It is significant that a very large section on doctrinal teaching, very often based on the Apostles' Creed, has become almost a permanent feature of these courses. In view of the success of this effort at the international or regional level, it seems that national Movements, or even local branches, should give careful attention to the possibility of similar efforts at their own level.

In conclusion, I would also like to point out that our difficulty at this point should lead us to give greater attention to the necessary cooperation between Student Christian Movements and churches. While I am sure that our S.C.M.s have a direct responsibility for at least elementary doctrinal education, I am also sure that they should remember that this is one of the tasks which the churches perform, or at least should perform, and it is essential to work out in each local situation some permanent coordination between, on the one hand, the exploratory function, the task of contact, the service of the S.C.M. as the first Christian community for new converts, and on the other, the more permanent and stable activity of the Church, both as a community and as a teacher. We should not only think of the S.C.M. as a first stage, which students who have come to believe in Jesus Christ go through before joining a local congregation (though this chronological succession remains necessary in some cases); we should also see the S.C.M. and the local congregation as two manifestations of the total life of the Church between which full cooperation is needed.

The present number of the *News Sheet* contains a few illustrations of the way in which Student Christian Movements, some interdenominational, some related to a particular church, are trying to perform this task of education. I started this letter by speaking of our need for contrition. I think I can conclude it by saying with joy and gratitude that in many places there are signs of a real effort on the part of Student Christian Movements to overcome what is perhaps the greatest temptation of Christian students — to be concerned only with satisfying their own intellectual curiosity and not with meeting the basic needs of others — not only signs of effort but already many fruits. Nevertheless, a great deal still needs to be done. Let us pray God to give us the perseverance and devotion which we need to serve Him better, by offering to these thousands of students to whom we feel responsible for bringing the Good News of Jesus Christ, the lasting foundation of the knowledge of His truth.

Yours very sincerely,

PHILIPPE MAURY.

DOCTRINAL INSTRUCTION IN THE L.S.A.A.

NORMAN HJELM, Chairman

The central locus of doctrinal instruction within American Lutheran student work is to be found in the life of the Lutheran Student Association of America and in the ministry of the Division of Student Service of the National Lutheran Council.

The churches which comprise the National Lutheran Council (approximately two-thirds of American Lutheranism) have charged the Division of Student Service with carrying on a "teaching ministry" as a major part of its total work. The Lutheran Student Association of America, an autonomous student movement, cooperates closely with the Division of Student Service. As a matter of fact, L.S.A.A. directs a large portion of its program into the existing channels of the Division.

It would, furthermore, be incomplete to survey the work of doctrinal instruction among American Lutheran students without stressing the active role being played by the Lutheran church colleges. Many of these colleges — there are more than thirty — were founded in order to provide instruction in Christian doctrine. All of them include departments of religion or Christianity and every student at these colleges is required to take courses in Bible and Christian thought. There are perhaps 20,000 students enrolled in these church-related colleges.

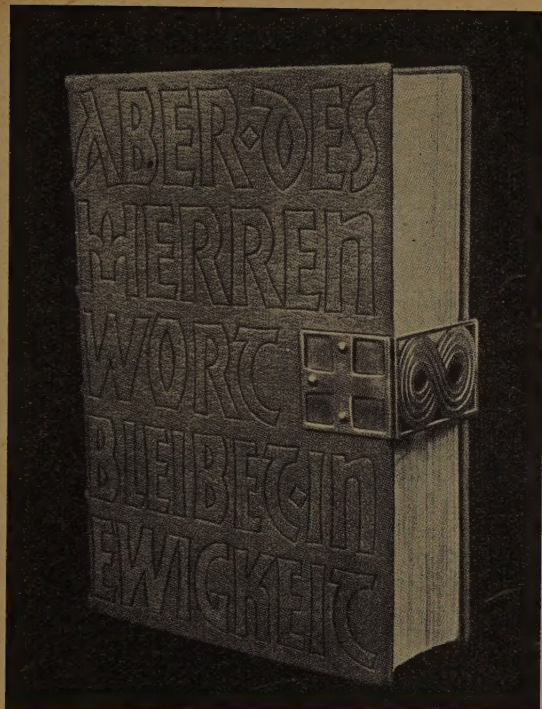
It has been roughly estimated that there are close to 100,000 Lutheran students studying in institutions of higher education in the United States which are not controlled by the Lutheran churches.

Instruction in the church

The experience of participating in the life of the Lutheran Church may be well characterized as commitment to Jesus Christ, which commitment is developed and described by the church's doctrine. Perhaps the central event in the life of the Lutheran youth is the Rite of Confirmation which represents a public confession of faith and confirmation of the vows of Holy Baptism. Confirmation precedes admission to the Holy Communion and comes at the conclusion of catechetical instruction in Christian doctrine. Martin Luther's *Small Catechism* is the central text in Confirmation.

It would be foolish to assume that Confirmation represents an adequate training for the Christian student. The degree of the normal student's comprehension of Christian faith is often abysmally low at the point of basic information and at the level of maturity. College students are in most cases religiously ignorant. Here, then, is one reason for an intensive educational program among students.

Another justification for an educational ministry among students is to be discovered in terms of Christian evangelism. A comprehension of the meaning and implications of the Christian faith is not simply an addendum to an otherwise adequate commitment. Rather, such a comprehension is of



"The word of the Lord endureth forever"

*Bible from the church in Dettingen/Teck,
the work of Gottlieb Kurz*

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professional concern but is, at root, the relation of a person's whole existence within the world and its communities to the revelation of God in Christ. In such terms it is evident that every Christian has an explicit theological task. The student movement takes part in this task in its work of Bible study and doctrinal instruction.

While the burden of this article deals with doctrinal instruction, let it also be registered here that such instruction is by no means apart from Bible study. The substructure of Christian doctrine is the revelation of Jesus Christ attested in scripture. Bible study is perhaps the cardinal mark of a vigorous student movement.

Finally, the educational ministry of the Lutheran Church is built upon the premise that the proper function of the student world is *to study*. Thus doctrinal instruction can never be thought of as mere uncritical acceptance, but must rather be seen in relation to the struggle that occurs when the Message which has been given to the Church encounters the human personality. The

the very warp and woof of the faith itself. In any survey of the Church's educational task, it is an intricate and delicate problem to discern the fact that while the Christian commitment is never merely to a body of doctrine, that commitment does not take place in the vacuum often created when doctrine is only immaturely understood. If the student movement is to fulfil its mandate to witness, it must include at its heart a program of doctrinal instruction. Such a program is inseparable from any significant evangelism.

Furthermore, the student movement has a responsibility to raise up intelligent and informed members for the churches. Doctrinal instruction is a method of aiding in the discharge of this responsibility. Doctrine or theology is not merely a restricted

notion that commitment takes place completely outside the mind is folly of the first order. The educational ministry of Lutheranism is conceived in terms of the entire experience of *academic concern*. It is, consequently, somewhat misleading to distinguish between *instruction* and *study*.

Program of the Division of Student Service

The educational program of the Division of Student Service is oriented towards every campus on which it works, with an expanded program for those campuses at which there is full-time staff.

On all campuses the desire is to foster, primarily through the Lutheran Student Association, group Bible studies, informal discussion groups and guides for regular meetings. Accordingly, the Division of Student Service has over the past number of years published ten Bible study guides and ten study books dealing with the Bible, Christian thought, the Christian life, and the work of the Church. From five to ten thousand copies of each of these study books have been distributed.

Since 1952, the Division has published the annual *LSA Program Guide*. This is a booklet containing outlines for regular programs. These guides are so organized as to cover a wide range of topics and they are integrated with Bible studies and worship suggestions.

In all of these publications, the intention is not so much to be definitive as it is to be provocative. They are *guides*, never exhaustive sources. Authors are carefully selected from among professional theologians, church leaders, and leaders in the student movement. These books, which are really "tools" for study groups, have won recognition even beyond L.S.A.A. circles.

Where the Lutheran enrollment warrants staff and where such is available, the Division of Student Service in 1952 inaugurated a series of "non-credit courses". A core curriculum for these courses has been projected in the following areas: Bible — Old and New Testaments; Christian Thought — Basic Christian Thought, The Gospel and Contemporary Thought; Christian Life — Basic Christian Ethics, The Gospel and the Social Order; Church History — Luther and the Reformation, The Church in America; and the Work of the Church — Evangelism, Worship. This core curriculum has been partially realized on a number of campuses and is, of course, being revised and expanded.

These non-credit courses are usually taught by qualified full-time personnel and occasionally by qualified persons from the community. In some cases, staff persons of the Division of Student Service occupy chairs of religion in their universities.

For each course taught, a basic syllabus has been prepared. These syllabi include the course outline, introductory material and bibliographies. The courses meet at least once a week in accordance with the academic schedule of the particular school, and are restricted to *bona fide* students.

Instruction in the Lutheran Student Movement

Doctrinal instruction within the Lutheran Student Movement takes many forms. The L.S.A.A. itself is not responsible for a total program of such instruction; however, it has officially registered its support of the work of the Division of Student Service in this area. It is apparent that this work has been established on a firm footing, but much of the structure is yet to be completed.

There are yet several uncharted areas open to L.S.A.A. in regard to doctrinal instruction. Three areas bear particular mentioning: the ecumenical area, the area of world mission, and the method whereby L.S.A.A.'s magazine, *Campus Lutheran*, may be best used for educational purposes. Students need to be confronted with the doctrine of traditions not their own, and with an understanding of the Church's total responsibility in the world today. It may be that *Campus Lutheran* can be utilized in a fashion not hitherto understood to aid in these general areas.

As students increase in academic competency, the Church has a responsibility to assure a parallel development in their understanding of Christian faith, the heritage of the Church, and the mission of the Church. The L.S.A.A., at several points in cooperation with Lutheran colleges and the National Lutheran Council's Division of Student Service, has begun to meet this responsibility.

DOCTRINAL INSTRUCTION IN THE BRITISH S.C.M.

JOHN GIBBS, Study Secretary

Not long ago an interesting discussion took place in the General Council of the British S.C.M. on the question, "Has the S.C.M. a party line?" To those unacquainted with the character of our Movement, this may appear a curious question. In fact, this discussion was part of a perennial debate which must always be going on in a Movement which professes to be interdenominational. The debate is on the relationship of the S.C.M. with the churches. Had the question been put in the form, "Is there an S.C.M. Gospel?", there would have been nothing to say, for all would agree that the S.C.M. exists to proclaim, not an S.C.M. version of the Gospel, but the historic Gospel of the Church, and to build up students, not in an S.C.M. version of the faith, but in the faith of the whole Church.

Challenges to the right of the S.C.M. to proclaim the Gospel, however, have not been wanting. It is the Church's Gospel, it is argued, and therefore it is the Church which must proclaim it. And the same is true of the question of doctrinal instruction and nurture in the faith. Is not this a task which properly belongs to the pastoral responsibility of the Church? It is not my intention to go into the question of the relationship of the S.C.M. to the churches, and neither is it really necessary, since the S.C.M. is generally accepted by the churches. A detailed reply, I think, would need to challenge the assumption that, because the S.C.M. is not a church, it is therefore necessarily set over against the churches. The S.C.M. is surely part of the life of the Church and, in this situation of division, we believe it is an instrument forged by God to represent the churches in the academic world.

This debate on relationships is perennial because of two facts about the Movement. It is a free, autonomous body, not controlled by any church authority, and thus able to develop its own work and traditions in a specialized

field of activity. But, as we have already said, it is also an auxiliary of the churches in this field, seeking to represent the churches here, always conscious that it speaks and works for them, and always directing students to those churches. It has the character of an inter-church movement, and it will neglect at its peril a dynamic relationship with the churches.

When we come to consider the task of instructing and nurturing students in the faith, a task which is automatically laid on those who proclaim the Christian Gospel, we must always be conscious of this relationship and must ever be directing students to the churches. This does not mean that we have no direct responsibility in the task of instruction, as we hope to show, but it does mean that there are times when the S.C.M. must make good its denial that it is a church. Compared with a single church Movement, the British Movement might appear to be doing little in the task of instruction, but its *inter-church* character must not be overlooked.

How then does the British Movement undertake this task?

The nature of instruction

I am inclined to answer by saying that perhaps the principal way in which we instruct is by study groups, but I am conscious that this activity will not be reckoned by many as instruction, since it will not fit into a narrow definition of catechetical instruction. I am inclined to press the point, however, since in the end I believe it raises something important about our understanding of the nature of truth.

Our study groups are not just discussion groups. They exist to undertake a specific course of study which forms a part of any branch's study program for the year or term. Groups of eight or twelve students meet once a week to study a subject, the material for which has been prepared by the Study Department of the Movement. These study outlines provide an introduction to the subject, and are split into six or seven studies, each of which forms the material for one of the group's meetings. It contains a 1,500 word study, references for further reading, and questions for discussion, and members of the group are required to prepare for the group by reading the study and references, thinking over the questions, and consulting seniors. Its value for the task of instruction is two-fold:

a) The outlines are written by accredited teachers and specialists in their subjects. In this way the churches, through these writers, are contributing directly to the task of instruction within the Movement.

b) The method of *group* study means that instruction is undertaken in the context of a small, living community. Teachers of the Church provide material, but the Church's faith is studied, not as if it consisted in so many propositions, but in terms of people, living convictions, and the painful confusion of the world in which we live. Thus the study group witnesses to the kind of truth the Gospel is — a personal truth which is not apprehended only by abstract thought.

Nearly half our study groups undertake Bible study, and it is surely preferable that study of the Christian faith should be done in this way, but in addition we have material on prayer, worship and Christian doctrine. Someone once described the British S.C.M. as a "federation of study groups", which

is not an altogether adequate description, but is true as far as it goes, and if this is remembered, then the extent of learning in the Christian faith will be realized.

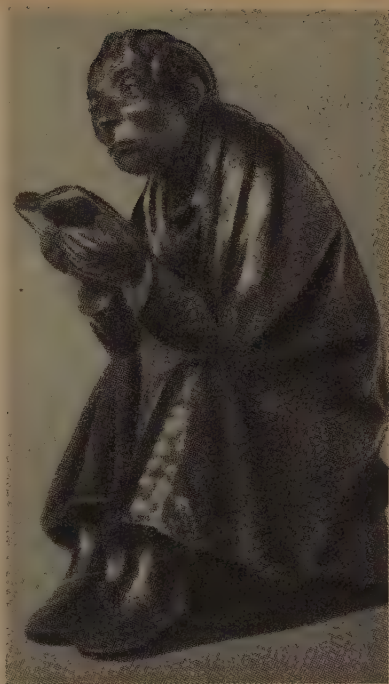
Conferences

The conferences of the Movement are undoubtedly one of the chief means of providing instruction. Our two main summer conferences provide the biggest occasions and therefore the biggest "platforms" the Movement has for teaching. In General Swanwick the main course of lectures is always devoted to the exposition of the main affirmations of the Christian faith by a recognized teacher. In Study Swanwick a series of seminars meeting daily throughout the ten days of the conference forms the chief activity. There are usually about twelve seminars, and while they are not equal in providing doctrinal instruction, some are specifically on doctrinal subjects, and all have theological reference. Each seminar is conducted by an expert in his subject, who sets special reading during the conference and directs the course of study. These activities, together with Bible study with specially written material, group discussion, and all the rest of a conference program, ensure a real conversation.

In addition to these summer conferences, we have other specialized conferences, which are specially designed to give concentrated instruction on particular subjects.

a) *Prayer schools.* These are usually organized on a regional basis and are conducted by an ordained minister of one of the churches who has special qualifications for the task. In them instruction on the content and methods of prayer is given, together with sessions on actual conduct of prayer, meditation and worship. They have elements of both straightforward instruction and retreat. An attempt is made to ensure that a minister from a church other than that represented by the conductor is present, which means that if an Anglican is leading the school, then a Free Church minister is also present to contribute at points where the different traditions diverge.

b) *Bible schools.* This is an attempt to give specific instruction on the Bible, particularly for those who have special responsibilities for leading Bible



Man with a book

Reprinted from *Hand in Hand*

study groups in their local branches. It is customary to invite a recognized Old Testament scholar to give a course of lectures on some aspect of the Old Testament, and a New Testament scholar to do the same for the New. In addition, there is group Bible study, lectures on such subject as "The Bible and the Worship of the Church", "Use of the Bible", and so on. In this way instruction is given in biblical criticism and the Church's understanding of the Bible, what it is and how it is to be used. It is, of course, designed for non-theological students.

c) *Worship schools.* The focus of these conferences is the sacrament of Holy Communion, and it is designed to provide instruction in the meaning of the sacrament, to enable students to learn of one another's traditions, and to recognize one another in Christ in one another's sacraments. On three successive days a particular rite is celebrated, the conference having been previously instructed in the rite by the celebrant. He also gives another talk after the celebration on the non-eucharistic worship of his church. There is also a series of discussion groups under senior leadership on such themes as "Worship and the Unity of the Church". This quite specific church instruction is given in an ecumenical context.

Missions and teaching weeks

It is the tradition in some universities regularly to provide opportunities for a presentation of the Christian faith. These are, of course, organized locally, and are usually part of an evangelistic effort of some sort, but care is always taken to arrange for adequate instruction to follow up such efforts by gaining the cooperation of chaplains and senior teachers.

Two recent developments are of importance in this connection :

a) The growth of denominational societies. These are mostly of recent growth and vary greatly in the extent of their organization and aims. Some are content with providing an informal fellowship, some are for a particular concern such as promoting a rule of life, while others carry through a program which is very similar to that of any S.C.M. branch. There has been a great deal of discussion about the relation of these societies to the S.C.M., and fortunately in most cases development has been with and not against the work of the S.C.M. With these societies there has also been the appointment of denominational chaplains. Thus, where there has been a will to cooperate, the task of directing students to a place of particular church instruction has been made easier.

b) Recently divinity faculties have been playing an increasingly prominent part in the matter of providing facilities for instruction for those who are not studying theology. Courses of lectures have been provided, given by outstanding Christian teachers, and the S.C.M. has been able to provide groups and further study to follow up such courses.

Use of seniors

From what has already been said, it will be gathered that the British S.C.M. relies a great deal on the contributions of seniors, and in fact it is one of the ways in which it can make good its claim that it really is an inter-church movement, since they are drawn from all the churches. At our general con-

ference alone, we have something like fifty senior people, and they represent all the churches in the country.

It is difficult to overestimate the work that is done unofficially in the way of real instruction. Whatever criticism there may be of the state of our universities, at least we have a good tradition of staff-student relationships. The tutorial system remains an ideal, even where it is impossible to operate, and this makes for a sense of real responsibility among teachers for their students. For Christian teachers this becomes in many cases a real pastoral concern, and the influence of some of these is enormous.

The same is true of members of our own staff. A good proportion of them is ordained and opportunities for instruction are immense.

Of the contributions of seniors in literature (for example, in writing doctrinal articles for *Student Movement*, reviewing books, or in writing one of the booklets in our Bible reading scheme), in speaking (for example, giving a course of lectures in a branch program), in consultation, private and in groups, we have said little, but obviously there is a vast amount of real instruction given in these ways.

Some scattered observations

In the main affirmations of the Christian faith the churches are agreed, and little difficulty is experienced in having a teacher from one church to speak to a group representing all churches, as long as he is a recognized teacher. Where churches are not agreed, then it is the Movement's aim to direct students to the traditions and teaching of their own churches.

It is thought important, however, that even the differences should be discussed in an ecumenical context, so that the S.C.M. does not become merely a society existing on the basis of the lowest common doctrinal denominator, but a fully ecumenical fellowship into which full traditions can be brought, and where we can learn from one another.

The Movement has always thought it important to provide an ecumenical setting for all instruction and for all specific church instruction. It is not at all uncommon to hear witness made to the fact that someone understood, and began really to appreciate, his own church's tradition as a result of genuine ecumenical encounter in the S.C.M.

The weaknesses of the S.C.M. in providing instruction are bound up with the character of the Movement. One is that, since so much depends on student initiative, such provision is apt to be unstable and reflect too much the prevailing fashion of its leaders and the idiosyncrasies of outstanding personalities. The only way this can be overcome, while maintaining student initiative, is constantly to encourage students to consult senior friends and staff.

Another difficulty is that, in an ecumenical fellowship, it often happens that its teaching and its life provide a widening of horizons and a depth of understanding which make students dissatisfied with their own denominational life. In many cases this is a judgment on the churches, and it is in the nature of the work of any ecumenical body to promote the right kind of dissatisfaction, but it behoves the Movement to do all that it can to ensure that its members are rooted in the life of the local churches.

DOCTRINAL INSTRUCTION IN BIBLE STUDY IN THE JAPANESE STUDENT Y. M. C. A.

YASUTARO OWAKU, General Secretary

The Student Christian Movement in Japan originated as the Student Y.M.C.A.-Y.W.C.A. In 1888, the first Student Y.M.C.A. in Japan was born at the Tokyo Imperial University. The movement spread rapidly to so many universities and high schools that in the following year the first summer school, a student conference on "Evangelism", patterned along American lines, was held at Doshisha University. The following year, the second was held at Meiji Gakuin University in Tokyo, but this time it was wholly planned and organized by Japanese students. It was then held every year as a general national Christian meeting, attended by outstanding leaders in other Christian movements as well as by members of university Y.M.C.A.s. Following the tenth such meeting, it was decided that it should thereafter be organized by the National Student Y.M.C.A. Committee, which was formed at that time, and in 1954 we held our sixty-third summer school.

During his stay in Japan in 1896, John R. Mott organized Student Y.M.C.A.s in many universities and colleges, combined them with those which had already been formed into a national body, and led the Japanese Student Y.M.C.A. Committee to affiliate with the W.S.C.F. and to join in its worldwide outreach. Since that time the Student Y.M.C.A. has developed as the one association for evangelism in universities. Evangelism in women's colleges has been carried on by the Student Y.W.C.A., but before the second world war we had no system of co-education and few institutions of higher education for women, so it was limited to Christian schools. Now the school system has changed, co-education is fairly general, and the number of Y.W.C.A.s in colleges and universities is gradually increasing.

Since the war the work of the student evangelical committee of the Church of Christ in Japan and of other denominational groups has developed gradually. However, it is limited to churches or student centres near universities and no national movement has been organized. Therefore, at present it is not too much to say that the Student Christian Movement exists in the form of the Student Y.M.C.A.-Y.W.C.A. Japan has 226 universities, of which 116 have Y.M.C.A. groups with some connection with the Student Department of the National Committee of the Y.M.C.A. Some of the unaffiliated universities have Bible study groups or Protestant study meetings which will probably eventually become affiliated with the Student Y.M.C.A.

Bible study

Bible study is the most important part of the program of the Student Y.M.C.A. Indeed, it is so heavily stressed that sometimes other activities do not seem to make much progress. In two surveys conducted by the National Student Y.M.C.A. in 1950, ninety per cent answered "yes" to the question,

"Do you think that Bible study is the first principle and central problem of the Student Y.M.C.A.?" Bible study meetings show a high percentage of attendance compared with other meetings, which indicates clearly the interest of the members.

Forty-two per cent of the Student Y.M.C.A. members are non-Christians. Most of these are inquirers who in the Bible study meetings are studying more profoundly Christian truth. This gives our Student Y.M.C.A. program an evangelistic character.

For Bible study about thirty per cent of the students use an English text with a Japanese one. This indicates that the leaders in many universities are missionaries, who are helping the students to learn from the English Bible text. Some groups have German Bible study meetings, and there is also one in Greek.

Doctrinal instruction

Doctrinal instruction in the Student Y.M.C.A. takes the form of Bible study. Due to the interdenominational character of its evangelism and witness in the university, the Student Y.M.C.A. does not instruct in the teachings of any one branch of the Church. However, through Bible study Christianity, especially the principal doctrines of Protestantism, is taught. The study of the New Testament, especially Paul's letters, the four Gospels, John's letters and the Acts, takes about eighty per cent of the time, while studies of the New and Old Testament combined, or of the Old alone, are done in the remaining twenty per cent.

Studies of theological commentaries and studies from the doctrinal viewpoint are most common. Usually the New Testament Commentary by Japanese authors is used, and in some cases the International Critical Commentary. Commentaries of Luther, Calvin, and European theologians are used as reference books for Bible study. Recently works by Karl Barth and Emil Brunner have been translated into Japanese, and these are widely read, not only by our members, but also by church youth and non-Christian students. This indicates interest in the doctrinal viewpoint in Bible study, and the use of such books in Bible study meetings gives some indication of the nature of our studies.

Our Bible study program stresses the following points: 1) What is the Bible telling us in this age? 2) What meaning does God's Word have? These questions are studied not so much from the viewpoint of their connection with our lives as in an effort to understand them theologically, intellectually and systematically. While we have usually combined the two methods of discussion and lecture, many non-Christian, and even Christian students are more interested in understanding the Christian faith doctrinally than in relationship to their lives, and therefore doctrinal instruction has become more important, with discussion rather incidental. From the above it is clear that the Japanese Student Y.M.C.A. uses doctrinal instruction as both content and method, although this is not part of a conscious policy or plan.

In recent times our Movement has been obliged to take an interest in political, social, economic and international questions, whether we wanted to or not. We must take the opportunities provided to learn principles from our Bible study, and our greatest problem is how to relate this Christian doctrine to the realities of everyday life.

TEACHING RESPONSIBILITY OF THE BRAZILIAN S.C.M.

JORGE CESAR MOTA
General Secretary

In Brazil the efficiency of the Evangelical movement is generally measured by its ability to add new members to the church roll, and Brazilian Protestantism is justly famous for doing this job faster than any other group in the world. I believe, therefore, that the principal job of the S.C.M. is to help the church, not so much to fill itself with new members, as to nurture those who have already been won, not only the young people who enter the church as a result of missionary and evangelistic efforts, but also those who have been born into the church of Evangelical families of two or three generations. For the truth is that, in the majority of cases, the church is not able to do this alone. As the S.C.M. is only an "arm of the Church", it does nothing for itself but all for the Church of Christ — the S.C.M. without the Church is void and without meaning.

The church in Brazil

To understand what follows, it is necessary to know something of the Brazilian church scene. It should be remembered, first of all, that the Protestant churches are working in a country which is Roman Catholic, at least in heritage and tradition. Christianity is known, if not profoundly, at least "by name". Brazilian Protestantism, as the child of missionary work done by foreign churches, and having suffered tremendous opposition and, not uncommonly, persecution from the dominant church, has reacted very strongly against Roman Catholicism. To a Brazilian Protestant, "evangelism" means leading Catholics to abandon the doctrinal errors of Rome and to profess their faith in Christ in the biblical purity of the Evangelical Church. We must admit that, while this tendency is justifiable in the circumstances, there are grave disadvantages in this type of proselytizing evangelism for, in its negativism, it all too easily fails to emphasize the positive values of Christianity. Secondly, as heirs of multid denominational missionary activity, we bear the weight of such handicaps as sectarianism. Thirdly, the great part of the missionary work done in Brazil originated with churches of a puritanical mentality and a fundamentalist frame of mind, which were preoccupied with defending the traditions of Protestantism against the progress of European liberalism. The type of Protestant resistance to the attacks of rationalism with which we became acquainted, and finally accepted, was of the American and not the European kind.

Church instruction

With this background in mind, let us examine the ways in which the churches give their members the necessary doctrinal instruction.

The first means is through the pulpit. Except in churches of an Episcopalian and Lutheran tradition, the liturgical aspect of worship has taken

second place to the pulpit, and yet, in spite of this, the preaching is generally weak. While this is understandable in the light of what has been said before, it can also be explained by the fact that the preacher has to take into consideration the inferior educational level of those who attend the services. As a result, the preaching is superficial, ranging from ethical exhortations to polemics or apologetics which are still preoccupied with the defense of the scriptures against science, or with the effort to harmonize the Bible with science, or even with the defense of ideas long since supplanted in Protestantism elsewhere. Consequently university students, who during the week study under professors of high caliber, and who are extremely honest in their zeal for truth in every branch of human knowledge, feel undernourished on Sunday when they seek the knowledge of the Word of God, and they lose interest and sometimes even rebel.



Bible study group at the regional conference of the Brazilian S.C.M. at Pedra Sonora

The second means of doctrinal instruction is the church paper. As might be expected, this suffers the same limitations as the pulpit. The best Evangelical publications in the country are in the hands of the youth, which reveals their dissatisfaction with the church and their ardent wish for its renewal. The deficiencies in our official church press are partly explained by the lack of material resources to publish larger papers; the few pages available are hardly sufficient to carry all administrative or denominational material, and any space which is left is filled with polemics or moral exhortation.

Books are the third means. There are six or seven Evangelical publishers in the country. Largely because of the low intellectual level of the market, eighty per cent of the books published are of inferior quality and the remaining twenty per cent are of questionable value. We have failed miserably precisely at the point where the student should be able to find help to compensate for the inadequacies in other fields. But we must recognize that, if the publishing houses have to depend on the present market for their livelihood, they have no other alternative than to continue the publication of what pleases the majority.

Another means that doubtless deserves attention is the Sunday School. In this country these are well attended, and in all churches an average of one hour a week is given to the study of the Bible in groups varying from ten to fifty people, and even more in the case of adults. In the large majority of cases the real effectiveness of this study is debatable, partly because of the lack of preparation of the teachers and partly because of inadequate orientation of the study. It is not really the Bible that is studied, but quarterlies which frequently replace it.

For those for whom simple numerical progress is not enough, the situation is truly not very encouraging. What is happening to university students is symptomatic. A few years ago there were very few Evangelical students; the church with one of its sons at a university was proud indeed. Today the number of Evangelical students is constantly growing; churches of 1,000 members commonly have eighty or more students and graduates. Yet leaders are alarmed by the fact that many of them are gradually abandoning the church, and this is especially true of those who have dedicated themselves to the sciences. It is here that the urgent need for decisive action by the S.C.M. is obvious. We have done very little compared to the tremendous needs of the present hour in the church in Brazil, but we have plans for the future which, with the help of God, we hope to be able to put into practice.

The S.C.M. teaches

At present the doctrinal emphasis of the S.C.M. is on the Bible, the Church and the ecumenical movement, the Apostles' Creed and the message of the Gospel, our missionary obligation, and the relationship of the Christian faith to social and economic problems. One of the oldest ways by which the S.C.M. has done its work is study groups, usually held weekly in the local branches, and also during annual regional conferences. From these conferences the students take back to their local branches the experience and inspiration for similar activities. Here the work is usually done through the study of books, and such studies have been made on most of the subjects listed above.

The problem of preparing workers for the local S.C.M. groups has been met through annual "Ecumenical Institutes of the S.C.M.", which are held for approximately one month during the long school holidays, with the participation of seminary professors, pastors, laymen and students from different parts of the country. Each year we emphasize the four or five themes of greatest relevance at the moment, with the nature of the Church, methods of Bible study, and the social activity of the Church always included in the program. During the last one, at which Valdo Galland was present, we studied the book by Suzanne de Diétrich, *Rediscovering the Bible*, D. T. Niles' *That They May Have Life*, and the new book by Dick Shaull on *Christianity and the Social Revolution*. We owe the progress of some of our local S.C.M.s to the enthusiasm of their leaders who have attended one or another of these Ecumenical Institutes and returned to give themselves to the work.

There are three other methods of work used by the S.C.M. In an effort to meet the problem of lack of time among the majority of students, who have to work as well as study, and to contend with the growing lack of interest in the Church among students, we are carrying on a campaign in all cities in

which there are universities to create in the churches, within the framework of the Sunday School, "university classes". Almost all churches received this suggestion with enthusiasm, and some have already put it into practice. To meet the need for lessons of the highest quality for students and graduates, the Evangelical Confederation of Brazil, which has been responsible for the publication of the Sunday School lessons, decided to initiate a new quarterly, with the General Secretary of the S.C.M. as author. Realizing that this would be even more effective if there were a change in the Sunday School curriculum, they entrusted the same Secretary with the preparation of a projected seven-year curriculum of studies on the Christian faith for classes of this upper intellectual level. The plan, which should begin next year, includes a study of the Bible as a whole, as the record of the history of redemption, a detailed study of some of its books, of the life of Christ and of the apostles, some facts about the history of the Church through the Reformation to the present-day ecumenical movement, the essential doctrines of the Church, the sacraments, the Word of God, the work of Christ, and the Christian life. Instead of quarterlies, inexpensive books will be published, each containing the material for one unit of study.

Some of the theological seminaries have student associations which are part of the S.C.M., and a few years ago we found a way to help these young people through an annual conference of theology. This year it was replaced by the first Latin American Theological Students' Conference, sponsored by the W.S.C.F. Bible study occupies the central place in these conferences. When students from different seminaries, representing different doctrinal points of view, study together the same Bible, participate, with rare exceptions, in the Holy Communion, meditate on and discuss the responsibility of theologians in society and the place of laymen in the Church, the vocation of the Christian, the meaning of history, the responsibility of the pulpit, and so forth, we know that the result is inevitably an elevation of the level of our ministry, and consequently of the preaching, journalism, and all other church activities, along with the growth of a new ecumenical spirit among the different churches.

Finally, we must mention the publication of suitable literature for university students. *Testimonium*, a quarterly magazine published for all Latin America in Portuguese and Spanish, is serving as a source of material for individual and group study. Our plan for the publication of books to serve as texts for the serious study of the fundamental truths of Christianity is being put into execution slowly, as our small resources permit.

Recently, a youth of high intellectual qualities, who was once a faithful member of a church which he had left for the reasons mentioned above, exclaimed after reading some paragraphs of a book in English by Karl Barth: "Now here is a man who thinks!" It was *Dogmatics in Outline*. He could have read it in English, French or German, but there are not many who can really assimilate such literature in a language other than their own. It is our duty, therefore, to put into the vernacular this and many other works that represent truly Protestant thought. Books by Visser 't Hooft, Emil Brunner, John A. Mackay, D. T. Niles and others are already being translated and published.

Our responsibility is very great, but we have confidence that our fellow members of the W.S.C.F. will help us by their prayers.

LEADERSHIP TRAINING COURSE

Castle Mainau, August 15-31, 1954

FRANK GLENDENNING

We came from seventeen countries and from five continents to Castle Mainau, Bodensee, Germany. We shared the miserable weather of the rest of Europe but even this could not take away from us the beauty of Insel Mainau, and the glory of the Bodensee. Although this Leadership Training Course, arranged by the W.S.C.F. in consultation with the faculty of the International Institute, Castle Mainau, was intended primarily for European Movements, UNESCO scholarships enabled us to have representatives from Chile, Malaya and Nigeria. Delegates from Australia, Canada and New Zealand completed the membership of the course, and ensured a great variety of backgrounds and experience.

The accent was on leadership. How is this to be understood within the context of the calling of God? Against the background of worship and Bible study, lectures, discussion, commissions and workshops, we attempted to understand the meaning of God's call for ourselves and for the concrete situations in which we are set. The barriers of language often meant that the discussion and exchange was slow moving. German, French, English, Finnish and Spanish were frequently heard, and this required translation. The addition of Swedish, Norwegian, Danish, Chinese, Greek and Ybo compelled us to exercise a linguistic charity, and urged upon us in a special form the problem of communication.

Within the framework of the calling of God our minds were directed principally to the ways in which this call is known. We began with a consideration of the way in which the Christian calling cannot be understood apart from our life in the Church. Every Christian must witness to the work accomplished by Jesus Christ. Then we widened the discussion to say that God calls a people, and within that people he calls individuals or groups to special tasks for the people. Work is a giving and receiving between man and man and between man and the earth, and by it men bind themselves to each other and to the world in a relationship of love. And the question was asked, can professional people establish a new pattern of Christian community living? Is there a new monasticism for the mid-twentieth century?

The best preparation for life in our future working community is to be committed here and now in a real community, in which students care for each other and for the whole university.

The main discussion then moved to consider God's call to the university in society and to students in the political world. Here the influence of Nasrapur¹ and Mulheim² was felt. The call of God comes not only to His Church but to all human institutions and to all created things. Where the Church attempts to withdraw from the so-called secular world, it ceases to be the Church. God's call to the whole world is to be the world He wants it to be. His call to the university is to be the university that He wants it to be. What is the university? we asked, and changed the question to, What is the university

¹ Meeting of the W.S.C.F. General Committee, January, 1953.

² Consultation on "The S.C.M. in the World", February, 1954.

about? We used one of Nansie Anderson Blackie's phrases: "The university is a thinking shop... it is about thinking." The way in which we understand this affects our whole appraisal of the contemporary university, its problems and its tasks. A living and changing relationship between the university and society is all-important. This concern for the university and society is for their own sakes, and more, for the sake of God Himself.

We went on to say that the Gospel preaches forgiveness and redemption, and because of the Christian hope man can be a worldly and political man without illusions. Because the Kingdom of God has broken in and will come, our thought, prayer, witness and action are made meaningful. In terms of the concrete situation, our sincerity and obedience to God's commandment can be known more clearly from the political stand that we take, than from the Christological formula that we use.

But, we continued, the root of our relationship to God in Jesus Christ, and the nature of our personal commitment in the world, can only be understood in relation to our membership in His Body, the Church. Into this community we are called. To participate in God's plan for the world means to share in the work of the Church to the fullest extent possible. The sense of community and common purpose was so great in the course that the problem of intercommunion was brought up sharply, and for many violently and tragically, when some realized for the first time that it was impossible, according to theological principle, to share in the Holy Communion with other members of the conference. Radical questions were raised about the relation of the S.C.M. to the Church, and its place, because of this, in the university community. Those questions remained unanswered. It was at this point that our discussion became the most frustrated. This very fact urged us on to a deeper consideration of the whole problem against the background of the mission of the Church. We saw clearly that the S.C.M. must seek students in order to lose them to the Church. This is central to the evangelistic responsibility laid upon the Christian Church, the next stage of our common discussion. The Gospel must be preached by the Church. The responsibility is laid upon us not only to understand the Gospel, but to know how to speak of it in understandable terms, remembering that its essence cannot be



*Delegates from Germany, Great Britain
and Nigeria at Mainau*

exhausted by clear-cut statements, because its understanding presupposes life in personal relationship with Jesus Christ.

Much of this was echoed in our commissions and workshops. As we came to pastoral issues, international tensions, the modern university, life in the Church, faith and study, student organizations (I.U.S., C.O.S.E.C., W.U.S., N.U.S., etc.) and such practical questions as writing letters, keeping accounts, meeting students from other countries, planning an S.C.M. program, leading Bible study and worship, we were faced with the real implications of the meeting between God and man that takes place in Jesus Christ, within His Body the Church. The S.C.M. is called to care for both the Church and the world. Unless we see ourselves as part of the life of the Church in the world, then we have "missed the meaning" of our calling.

From the four corners of the world we had come — the most international course of this kind the W.S.C.F. has ever held. The leadership itself was from seven different national backgrounds. A risk, a challenge and a promise. We accepted the risk and the challenge, and through our common worship and Bible study, the love of Christ was promised and received. Such an international encounter is invaluable in itself. But there was more here than this, for across the often acute barriers of language, of confession and tradition, and of political and cultural background, there grew a sense of common purpose and Christian community of which all were aware. Our sharing together in the High Mass of the Swedish Lutheran Church on the last Sunday seemed to all of us to be the logical conclusion of our unity in Jesus Christ.

All this must be said. But it would be foolish to pretend that nothing went wrong. A conference without a crisis is no conference! We learned a great deal from this second leadership training course at Mainau that will help us in future planning for similar courses. But we left one another knowing that we could never again be the same people. The impact of international encounter at this level was a profound experience, and was epitomized in the way in which the conference "absorbed" one member, who spoke only Spanish, for seven days before his interpreter arrived.

My personal impression is even clearer, since Mainau this year, that if the university question is to become a live issue, it had better begin for students at the point of their own Christian obedience in the university. The problem at the student level and as the student sees and comprehends it was accepted as an important starting point at the European university discussion at Mulheim last February. Here at Mainau we discussed Christian student leadership against the background of the university itself. It was a valuable and illuminating experience.

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THE CHURCH IN A CHANGING WORLD

VALDO GALLAND

The first conference for Latin American theological students, organized by the W.S.C.F., was held July 15-25 at the Mackenzie Institute in the heart of São Paulo. This is a Presbyterian missionary institution comprising not only secondary and commercial schools but also a university with five faculties. So all its facilities — dormitories, dining hall and other rooms — were most suitable for the sixty-five students and leaders who attended.

The conference was organized for the theological seminaries of Brazil and Buenos Aires. In this city is the *Facultad Evangélica de Teología*, which is interdenominational and serves the majority of the churches of the Spanish-speaking South American countries. From there came a dozen students of the Methodist, Presbyterian and Vaudois churches, representing Argentina, Bolivia, Chile, Peru and Uruguay. There were also students from seven Brazilian seminaries: Baptist (Rio de Janeiro), Episcopal (Porto Alegre), Lutheran (São Leopoldo), Methodist (São Paulo), Presbyterian (Campinas and Recife) and Independent Presbyterian (São Paulo).

The team of leaders and speakers was also remarkably international and interconfessional. Asia was represented by the Chairman of the Federation, D. T. Niles, who made a marked impression on all the participants. Among the European leaders was Bishop Hanns Lilje, of Germany, president of the Lutheran World Federation, who was in Brazil for a Latin American Lutheran conference, and there were five leaders from North America.

The main theme of the conference, "The Church in a Changing World", was studied from three viewpoints: the unchanging message of the Church, the changes in our world (the social revolution, spiritual disorientation, the renaissance of credulity, the theological interpretation of these changes), and the situation of the Church and the pastor confronted with such change. The Sermon on the Mount was studied by the Lundsberg method¹, and there were commissions on evangelism, ecumenism, intellectual questions, and social and political problems. Instead of presenting reports, these commissions formulated three questions, each of which was dealt with in plenary session by a panel of leaders. In the workshop sessions the participants studied methods of work in different social milieus: in rural areas, and among workers, students and professional people.

It is doubtless too early to evaluate the fruits of this conference: this will only be possible several years hence when the students will have undertaken their ministry. Nevertheless, judging by the enthusiasm of the participants, the meeting met a great need. It has widened horizons; it has emphasized the seriousness with which theology must be studied; it has stressed the crucial role of the Church in the world; it has revealed the importance of the task of the W.S.C.F., and it has awakened a profound zeal for ecumenism. And all this is very necessary in Latin America. We can be sure that the seed which has been sown will bear fruit.

¹ Each participant, having been prepared in advance by a leader, takes his turn in leading group study.

MEDITATION

*Given at the close of the Federation Executive Committee meeting,
Monmouth College, Illinois.*

Genesis 18 : 20-32

When we speak and think about our responsibility as Christians in the Church, in our Student Christian Movements, we very often tend to forgo about the world — this vast world, sometimes unpleasant, so obviously sinful and also so wonderful, in which God has put us. In our church life, in our S.C.M. community, we are often simply preserved from the world, from all that is evil in it and from all its suffering ; and slowly, without noticing it, we simply forget that God has put us in this world to share in its misery, in its disorder, in its divisions. We forget that we are men who, even though they are Christian, fully share in the guilt of the world against God.

We easily indulge in discussing our Christian responsibility to the world ; we discuss our relationships with secular organizations, our participation in ordinary human activities, in cultural life, in political action, in social service. We believe that evangelism is our fundamental Christian responsibility, that it is the *raison d'être* of Student Christian Movements, and indeed we take this responsibility seriously, as honestly as we can. But dare we say that we are really concerned about the world ?

* * *

It seems to me that the story of the intercession of Abraham for Sodom and Gomorrah can teach us what it means to be really concerned for the world. It is the story of a man who lived in the midst of a shameful, horrible world, certainly in no better a world than our nations and societies are in 1954 ; a world with its fears, its hatreds, its wars, its crimes ; a world of pride, lies and selfishness, indeed a world in revolt against God. Abraham lived in that world, and he knew what it means to be concerned for it.

And because he was concerned for the world, Abraham acted. What a surprising sort of action ! He did not initiate, as we probably would have done, an interesting and constructive study of the evils of this world. He did not start a campaign on behalf of the Church (we can really use the word in this case) to improve social conditions, to get rid of crime and disorder, to settle wars and disputes. He did not, either, think of establishing a blueprint for changing Sodom and Gomorrah into "responsible societies" ; he did not study the problem of "peaceful coexistence" with them. Abraham's concern was not with what we call action, study, thinking, strategy. Abraham did only one thing : he prayed.

He prayed : he did not pray for himself, asking God that he be preserved from the evil of the world ; he did not ask God to preserve the purity of his life and his faith, or the purity of his people ; he did not even pray for the change of heart, the regeneration, the conversion of the evil people of Sodom and Gomorrah. His prayer was very simple : "These men are evil, they deserve thy wrath. Please, God, do not punish them." Abraham simply refused to pass judgment on these evil men. "Perhaps among them there

are some just people. Who am I to know ?" Abraham asked God to forgive. What an extraordinary prayer, a man reminding God that He is forgiveness !

* * *

Do we pray for the world in this way ? Do we know how to insist continually, endlessly, indiscreetly indeed, in our prayers for our evil, faithless and sinful world ? We perhaps accept too easily in our hearts the idea that in this world, among these men of evil, there are none who are just, not even one. Let us not indulge in such horrible ideas, in such unchristian thoughts. In the first place, we belong to this world ; if we do not pray for it, we cannot pray for ourselves, we have no right to intercede for our Church, our Student Christian Movement, for ourselves.

But above all, we know something which Abraham did not know. We know that in this world there is, there will always be, at least One who is just : our Lord Jesus Christ. Let us not forget His incarnation : He came into this world, His world, not only, never, simply the world of the devil. He came to evil men and called them His own. During all His life He prayed for these evil men, yes, even for those who crucified Him. He came into this world and forever stands in it, before it, as the just, the only just One. He prayed for the world of Sodom and Gomorrah, for the world of nationalism, capitalism, communism ; the world of fear, selfishness, pride and lies ; the world of divided and unfaithful churches ; the world of apathetic and weak Student Christian Movements ; the world of our own personal failure and misery. He prayed for this world, and, forever on the right hand of God, He goes on interceding for it. He repeats in His own right, in His own way, the prayer of Abraham for the world. He does not say, "Perhaps there are a few just people..." He says, He has the right to say : "In thine eternity, I am the just One who stands with the world to save it from thy righteous wrath, to save it from death." He prays for the world, for us and for all men, and He does it with the full authority He has received in His cross and His resurrection.

That is why we can and must pray for this world ; that is why we can be really and truly concerned for it ; that is how we can announce our Christian message to it ; that is how we can be hopeful for it ; that is how we can really be in the world, go into it without being afraid of its perversion and revolt. Let us be faithful and active, let us do things and say things in the world, but let us remember above all the prayer of Abraham. Let us always look to Jesus Christ, who now prays for the world and asks us to pray for it together with Him.

BIBLIOGRAPHY

An excellent bibliography of materials concerned with doctrinal and biblical questions was published in *Le Semeur*, the magazine of the French S.C.M., in December, 1949. It may well serve as a guide to national Movements who wish to do the same thing, as well as suggesting books which would be of use to those in other countries who can read French. Furthermore, some of the books mentioned are translations out of other languages. Copies of this number of *Le Semeur* may be had by writing to The General Secretary, FFACE, 11, rue Jean-de-Beauvais, Paris V^e.

PLANNING FOR THE FUTURE

PHILIPPE MAURY

It was indeed a very representative group of almost forty delegates which met at Monmouth College, August 1-6, in the first full session of the Executive Committee of the Federation since our General Committee meeting in Nasrapur, India. All regular members of the Executive Committee were present, with the exception of Mikko Juva, who could not leave Finland because of some responsibilities in the University of Helsinki, and Marie-Jeanne Coleman, unfortunately detained in Toronto. Kiyō Takeda Cho of Japan did not arrive in time for the Executive Committee itself, owing to visa difficulties, but was able to attend subsequent meetings.

It was a very full and important program the Executive Committee had to discuss. I shall try simply to give you the gist of some of the significant decisions which were made, so you may have some idea of the way in which the Federation's life is to develop in the coming year.

As usual, the finance sub-committee was the busiest group in the whole Executive, and its members will remember, without too much pleasure, some long night sessions in which they tried to see clearly what could be done with available resources, and especially to discover some new ways of increasing these resources. I think, however, that we can look back on the financial decisions made at Monmouth with gratitude and hope. It was not only possible to maintain, substantially, the previous budget of the Federation, but also to make a few decisions which will greatly help to develop its work. This was due to the particular efforts of some national Student Christian Movements, especially that of Canada. Certainly the most important of these decisions is to invite an S.C.M. leader from Southeast Asia to join the staff for work in that area, starting as early as possible in the fall of 1954. No-one has as yet been selected, but there are already several candidates available.

During our final discussions at Monmouth, we even foresaw the possibility — if not the probability — of increasing the staff by one further member a year hence. There is some possibility that, through a supplementary effort made by national Movements, the 22,000 Swiss francs necessary for the appointment of a new secretary, to work full-time in North America, might become available in the summer of 1955. The Federation has definitely suffered during the last two years from the considerable reduction in the number of its secretaries. It is most encouraging to foresee that in a few weeks there will be five members of the Federation staff, and perhaps in a year's time six. It is even more encouraging to be able to say that, at the present time, almost 55 per cent of the Federation's income comes from national Movements. The remaining 45 per cent represents contributions from individual friends, foundations, churches, missionary societies and publications. It is a good many years since such a healthy proportion of student giving in the total budget has been achieved.

This does not mean, indeed, that we can be satisfied with what we are doing. During our meeting at Monmouth, we spent considerable time reviewing the situation in the various Movements of the Federation, partic-



*John Deschner
(Vice-Chairman, U.S.A.)*

ularly those in the pioneering areas, Asia, Africa and Latin America, on which the attention of the Federation has been focused during recent years. We could, indeed, thank God and express our gratitude to many S.C.M. leaders for the remarkable developments which are taking place in these new, young Movements, in spite of many obstacles and with very limited resources. But it was also pathetic to compare the requests for help which come to us for these young Movements, and also from Movements who are still suffering from the results of war and political chaos (Korea and Germany, for instance), with the little we are able to do to satisfy their needs. The best we could do was carefully to establish a list of these needs, with an assessment of priorities,

and to decide to submit this list to national Movements in more privileged areas, as well as to call on the generosity and cooperation of churches and missionary societies.

It seems to me that the Federation has never been, as fully as at present, a world community, in the truest sense of that phrase. It can no longer be said that its centre of gravity is in the West. The chairmanship of D. T. Niles not only means that the Federation has secured the help and guidance of one of the best Asian church leaders; it also symbolizes, in a way, the full participation in the life of the Federation of these newer Movements in our fellowship.

We discussed, as usual, the program of meetings, travels and publications for the coming twelve months. I cannot possibly, in this short report, make a full list of all projects which are now being considered, but shall only refer to some of the most important for the year 1954-55. We foresee, as our most important meetings, a consultation with Pax Romana, the international movement of Roman Catholic students and intellectuals, on the university question; a Bible study conference in cooperation with the Ecumenical Institute, which will deal with the problem of an ecumenical approach to Bible study and investigate new methods being used; a general conference to be held near Paris just before the centennial celebrations of the Y.M.C.A.; a political consultation in Asia, with an equal number of delegates from Asia, Europe and the Americas, with the possibility of a conference for theological students from Asia to be held in conjunction with it, and the Federation Chalet



Herluf Jensen. (U.S.A.)

which will be held for the first time outside Europe, and will also be the first Federation meeting ever to be held in Australia. Plans were also made for several meetings in Latin America: a leadership training course in Bolivia, and perhaps another conference for theological students and young ministers in the Caribbean area. It was decided that the next meeting of the Federation General Committee should be held in July or August, 1956, in Germany, the first time the General Committee has ever met in this country.

With regard to travels, the most important now being considered are in North America, a visit by Leila Giles in October, a short visit by myself in December-January, and a three-month period by Kyaw Than in the spring of 1955. No definite plans were made for Asia, pending the appointment of a new secretary. Valdo Galland, after a few months in Geneva, will go back to Latin America in March, and visit it extensively once again. Plans are also being made for a possible visit of Valdo to South Africa in 1956. As usual, the Federation secretaries will pay some shorter visits to European S.C.M.s., according to needs and time available. Finally, with regard to publications, apart from some very valuable suggestions for improvements in the *News Sheet* and *The Student World*, the Executive Committee made some important decisions concerning the reprinting of several of the Federation Grey Books now out of print, and starting the publication of some pamphlets in the form of dialogues on basic issues currently discussed on the campus.

But these decisions on day-to-day Federation life and activity were certainly not the most distinctive of this Executive Committee. It seems to me that the most important decisions lie in the four following directions:

1. In accordance with the decisions of the last General Committee, the Executive initiated a process of revision of the Federation Constitution and By-laws, with a view to submitting to all member Movements some important amendments which the next General Committee session could approve or reject. I shall not enter into the details of structural modifications of the Constitution and By-laws, but only mention a proposal aimed at reducing the size of the General Committee and improving the balance between representation of various geographical areas in the Federation. Some very important proposals for amendments to the Aim and Basis of the Federation were also formulated. Some more work will be done on these and the proposed changes officially communicated in due course. It is enough at the present moment to say that they aim to correct what was the most serious defect in our Constitution: the lack of any reference to the Church. It is indeed shocking that our Aim and Basis does not even mention the word "Church", whereas for more than twenty years the Federation, in its thinking and action, has recognized the central importance of the Church, has done its best to help in the formation of the World Council of Churches, has described itself as a part of the Church, and has called its members to active participation in the life of their churches.

2. We also gave some careful attention to the problems of the participation of our Orthodox brethren in Federation life. Largely as a result of political changes in the last decade, the number of Orthodox Movements in the Federation is now very small. On the other hand, we can note with joy a growing consciousness among Orthodox students of their relationship with the Federation as an ecumenical body, and their desire, not only fully



Jorge Cesar Mota (Brazil)

to participate in its life, but also to raise with it a number of important questions about our ecumenical understanding. The Executive Committee recognized that this type of question deserves very careful attention, and that, together with the problems arising from the work of the Federation in Roman Catholic countries, particularly in Latin America, they should become an integral part of the agenda of an ecumenical consultation to be held early in 1956.

3. Some very important questions had to be discussed in the realm of the relationships of the Federation with other international bodies. In the first place, we looked again at our relation with the International Union of Students and World University Service. During the course of our meeting, we received news of the desire expressed by I.U.S. to accept the places reserved

for it by W.U.S. on its Assembly. It was decided on this occasion to reaffirm the Federation's sponsorship of W.U.S., and to urge Federation members to support its work. It was also decided to go ahead with plans to hold an informal conversation with some I.U.S. members on problems pertaining to peace—a plan which had to be postponed in April, 1954, because of technical difficulties.

A major discussion was held with regard to our relationships with the Y.M.C.A., particularly concerning the inquiry initiated by the World Alliance of Y.M.C.A.s about the possibility and need of separate Y.M.C.A. student work in various parts of the world. Some representatives of the Y.M.C.A. were present and a very friendly conversation, the outcome of which I think was most helpful, took place. It was decided that the Federation staff should help the Y.M.C.A. at all possible points in the course of this inquiry, and the agenda for a consultation between the Y.M.C.A., the Y.W.C.A. and the Federation, to be held in August, 1955, was outlined. It included not only practical problems of coordination, cooperation and unity, but also some basic theological issues on which national S.C.M.s and Y.M.C.A.s have sometimes been at variance, particularly in Asia and Roman Catholic countries.

Finally, a good deal of attention was given to the relationship of the Federation with the International Fellowship of Evangelical Students, and we engaged in some self-examination, asking ourselves why the division between I.F.E.S. and the Federation, between I.V.F. and S.C.M., was continuing.

4. This leads me to what was perhaps the basic discussion in our Executive Committee meeting. It was actually provoked by our study of the effort which has been made for some eighteen months with regard to what we have called the pastoral needs of students, pastoral care, or our pastoral task. The very pertinent question was asked, why is it that in our S.C.M. vocabulary we no longer use the word "conversion", and, therefore, tend to give to

our understanding of evangelism an overtone of intellectualism or uncommitted objectivity. It was decided that some general conversation along these lines should take place among members of the Federation, and that this conversation should be initiated by a special publication which would include a short summary of past Federation thinking on these matters, a letter raising the basic questions (the difficult job of composing this letter was entrusted to me), and some material to stimulate study and discussion. I would like to say at this point what a great help it was for us to have Fred Liebenberg of South Africa taking part for the first time in a meeting of our Executive Committee, thus bringing into our Federation circle the impact of the thought of one of the Movements which in some ways disagrees with what I called the Federation intellectualist slant, and which has always emphasized very strongly the need for conversion.

There are many other points which would be worth reporting, but I do not wish this to become a set of minutes ! I hope I have been able to give you at least some idea of the way in which our thinking has proceeded during these days, and some understanding of the efforts which the Federation will carry on in the coming months.

We have a hard task before us. At many points we have to repent for our shortcomings and for our unfaithfulness, but we can also be grateful for all the things which God has given us through the Federation, and above all for the marvelous opportunities He is offering us now.

THE FEDERATION EXECUTIVE COMMITTEE

<i>Chairman</i>	D. T. NILES (Ceylon)
<i>Vice-Chairmen</i>	MARIE-JEANNE COLEMAN (Canada) JOHN DESCHNER (United States) CYRILLE ELTCHANINOFF (R.S.C.M. outside Russia - France)
<i>Treasurers</i>	ROGER BLANCHARD (United States) PHILIP LEE-WOLF (Great Britain)
<i>Members</i>	HERLUF JENSEN (United States) MIKKO JUVA (Finland) PETER KREYSSIG (Germany) RUTH McRAE (Canada) F. J. LIEBENBERG (South Africa) JORGE CESAR MOTA (Brazil) KEN SMITH (United States) KIYOKO TAKEDA CHO (Japan)
<i>General Secretary</i>	PHILIPPE MAURY (France)
<i>Associate General Secretary</i>	KYAW THAN (Burma)

GREETINGS !

This is a letter sent by the Executive Committee of the Federation to Marie-Jeanne Coleman, who was unable to attend. We hope it may give the readers of the News Sheet an impression of the meeting.

Dear Marie-Jeanne,

It is hot. At his chairman's table D.T. is dreaming of the destinies of the Federation ; past and future glories (his own and those of the Federation are rather mixed up at this temperature) float in the damp air and enfold us all. Philippe perspires, takes a deep breath, glows — and perspires again. Here and there Leila drops some refreshment or discovers a nuance. Kyaw Than thinks it is simpler than that, much simpler. He just thinks, and does not bother perspiring. Valdo pulls at his pipe, his Swiss blood slowly evaporating ; out of the mists of the future there begins to loom the figure of a great Spanish prince. Roger Blanchard protects the frail masses of the Federation's gold under the solid walls of his head, and for safety's sake he has added to the top of it a sweet little cap made of real hair. Philip Lee-Woolf looks like a well-behaved boy, as most Englishmen do when they are not talking. But when he speaks one is aware that he leans upon an empire and that he has an empire to govern, which he does with the abandon of a happy child. Canada (its masculine side), with a face of wonderful repose and calm, speaks with precision and power. The feminine side smiles and is silent, no doubt in homage to this great hovering cloud. One is hard put to it to remember that Germany still exists : Peter Kreyssig's English is so excellent, precise and helpful. Herluf dreams of showers of gold which will fall from heaven and put everything right. And he dreams as well of converting the I.U.S. It is an old dream of the generous-hearted Vikings, from whom he is surely descended, that victory settles everything. Brazil and South Africa quietly remind us, by their imposing silence, of immeasurable distances and numberless adherents, that one can be great without having English as a mother tongue.

This is also the opinion of the outer circle of the room, enveloped in torrid steam and their too-comfortable chairs, those who are not members of the Executive, but are none the less silently involved in it. M. M. Thomas — and this is nothing short of a scandal — sits among them. He knows English (a little) and how to use it (just a little) : that is to say by means of a huge explosive and productive sentence delivered every two minutes. It is he, along with the fan, who produces most of the useful noises in these illustrious surroundings. Ruth Wick goes in and out with the sole purpose of rendering service to us all. She is the living example of American mobility, the symbol of great distances covered at high speed... looking at her, one understands that American imperialism can take on the character of the most courageous sanctity.

We are working. Japan and France agree on having something important to say about Point B of the agenda, at the very moment when D.T. announces that we have now reached Point G ; so they collapse into the abyss of their weak English grammar, and with their prefabricated phrases which have

*The Executive
Committee at work*

*D. T. Niles
Kyaw Than
Valdo Galland
Roger Blanchard
Philip Lee-Woolf*



so quickly turned out to be useless, their respective imperialist dreams evaporate. Their great strength in this meeting is that they are perhaps a little more Left wing than is quite decent. Their great weakness is that they don't say so... for otherwise they would probably lose their right to receive cokes at the hands of the great Bollinger himself — between his speeches. The Danish secretary is hunting away their evil political thoughts with great sweeps of her American fan. The two secretaries, whose task it is to gather up one by one our valuable utterances, compete with each other for charm and elegance, and every morning without fail each of them carries off first prize. (We hasten to add that our three ladies from India and Pakistan are not entrants in this contest !)

Crowds of blue documents are silently circulated, but they do not succeed in filling a gap of which we are all aware — our Vice-Chairman is not here. This is the only breath of air which is frankly unpleasant. Each of us would have a hundred things to tell her, a thousand about which to ask advice. In spite of all the common sense and humour of which this illustrious assembly is capable, her common sense and humour are missing. We wish you a good holiday, plenty of sleep, and exemplary obedience from your mortal frame. And in order to lend more weight and conviction to all these good wishes, we ask you to imagine the voice of Eltchaninoff — rare and noble homage ! — giving you the blessing of his church.

The Executive Committee sends you its warmest greetings !

AGAIN AVAILABLE...

The Idea of a Responsible University in Asia Today, an interpretation by M. M. Thomas of the Asian University Teachers' Consultation, Bandung, Indonesia, 1951, with relevant papers and appendices. Price : Sw. frs. 4.— ; 5s. ; \$1.00.

A CONSULTATION OF THE UNIVERSITY COMMISSION

Monmouth College, August 10-15, 1954

EDWARD DIRKS

What is the meaning of Christian obedience in the intellectual encounter and personal involvement which constitutes the life of the university? What is meant by evangelism in the search for knowledge, in the imparting of knowledge, and in the application of knowledge? What is the total responsibility of the university to society, and how may this be discharged without the university becoming subservient to society? What is taking place among college and university teachers in the various regions? How is the Commission's basic concern with the university related to students?

These were among the questions considered by the thirty-five participants in the recent consultation of the University Commission. Relevant sections from the minutes of the General Committee 1953 meeting at Nasrapur, the June issue of *The Christian Scholar*, the report of the Bandung conference entitled *The Idea of a Responsible University in Asia Today*, and some reports of work among professors in various regions were among the preparatory materials used in the consultation. Two formal addresses were given: Philippe Maury spoke on "The Nature of our Responsibility to the University", and Professor Paul Lehmann on "The University, Culture, and Human Community". During the consultation brief informal addresses were given by Dr. David G. Moses, Dr. Marjorie Reeves, Professor T. S. K. Scott-Craig, Professor Donald Mathers, and others. Group discussion constituted the major portion of the program.

In the report, prepared by three sub-commissions and a drafting committee, the consultation agreed to such major points as the following:

1. "The opportunities and obligations of evangelism arise in the search for knowledge, the imparting of knowledge, and the application of knowledge. Evangelism is not primarily something *ab extra*, some additional thing added to the life of reverent study and inquiry, of intimate personal relationships between scholar and student, and of deep concern for the society in which the university exists. Evangelism is so woven into the warp and woof of university life that it is integral to it, and shows itself in all the manifold aspects and activities of the university, throwing on everything the new light that has come to man in the revelation of Jesus Christ to illumine, judge and redeem. In sum, since there are no solitary scholars or solitary Christians, since we are incorporated into the body academic and received into the Church, our evangelistic responsibility as members of the Body of Christ is in our life as professors and students."

2. "The freedom for the search for knowledge is granted through our obedience to God. This obedience is rendered in the first place in honesty to the rules of scholarly inquiry, in humility before truth, in passionate endeavour to extend the limits of knowledge, and in tenacity, patience, and hope. While the faithful Christian humbly shares this task with his non-

Christian fellows, he has the comfort of believing that his research is not merely idle curiosity, but obedience to God. In striving not merely to accumulate knowledge, but to establish truth, he is giving glory to God... All inquiry is a response to God's creative activity. It is because of this that the responsibility of the researcher is not only to his university, or to society, or even to the Church, but finally to God alone."

3. "The personal nature of truth is clearly indicated in relationships between teacher and pupil. The teacher has to impart not only the results of his and other people's research within the community of scholars, but also to communicate something. If this is not done, the teacher may impart knowledge, but will not teach the truth."

4. "Although the university, to remain a university, must be primarily to transmit culture, that which distinguishes man from other living creatures, that which must be learned and cannot be inherited — nevertheless, the transmission of the cultural heritage should never be a process of *handing down* a dead tradition, instead of a process of *handing over* a living past. It must be a vital process in which the tradition is at once reduced, rejuvenated, and enriched. This process is a duty specifically appropriate to Christians in the university, a responsibility to be undertaken, of course, in the light of their Christian insights... But responsibilities flow both ways between university and society. If the society is to profit as a result of the university which it nurtures, it must provide the largest possible autonomy for the university. Only in the atmosphere of intellectual freedom can the university perform successfully the tasks above enumerated... It follows also that the university must continuously re-examine itself in the context of the changing society."

5. "As we reflect upon the situation in which we stand, we recognize that in all countries there are today powerful forces inside and outside the university, political, moral, financial forces, which threaten the work and development of the university as we understand it. Recognizing his own share in the guilt of the world, but also his stake in a free university, the Christian must, together with his non-Christian colleagues, be prepared to defend the integrity of academic life."

A full report is to be issued shortly ; this will include the several addresses, summaries of discussions and the use made of preparatory materials, as well as a full list of the participants. With regard to the future work of the University Commission, the following recommendations were made :

1. That discussions in the Commission and in regional and inter-regional conferences include consideration of the following areas of concern : the relation of Christians and non-Christians in the university, the *raison d'être* of the church college or "Christian university", the meaning of intellectual freedom for the work of the responsible university, and the human responsibility of the university, that is, that it provide creative approaches for its members to counteract their despair and confusion which results, in part at least, from the frustrations which are felt by the university itself in its relations to society.

2. That the various publications which are already at work in the field provide for discussions of major issues and reports of developments in the various regions, and that *The Student World* consider a special issue on the church college.

3. That the various regional groups engaged in these discussions assess the development towards a University Christian Movement, and the way in which autonomous professors' movements may be related through the S.C.M.s to the Federation.

4. That students be encouraged to consider these issues as essential to the life of the S.C.M.s, and that various opportunities be given from time to time to have teachers and students consider them jointly.

5. That the Federation be encouraged to work towards securing the funds necessary for the appointment of a staff person to work either half-time or full-time with the University Commission, and that, in any event during the next year, the Commission continue to work through a voluntary co-ordinator and regional conveners and consultants. Certain additional names are being listed in various categories so that we may have a wide range of correspondents in the various countries and regions.

6. That the Federation be encouraged to continue its planning towards a consultation between it and Pax Romana in the early part of 1955.

These recommendations are being forwarded to the Executive Committee of the Federation and to the regional conveners and consultants.

CHRISTIAN FAITH AND DRAMA

THE FEDERATION CHALET, 1954

SVERRE SMAADAH

Early in July representatives of eleven Student Christian Movements gathered at the Henri Dunant Huis, in the grounds of Woudschoten, the conference house of the Dutch S.C.M., near Zeist, which is well known to many members of the Federation. Built after the recent floods in Holland as a gift from the Austrian Junior Red Cross to the Dutch Red Cross, with its many concrete reminders of life in other countries, it was a beautiful and suggestive setting for our chalet on "Christian Faith and Drama". With its modern architecture, its colour scheme of green, rusty brown and yellow, its sunny stone terrace, and its facilities for hearing music and playing, it was the most luxurious site a Federation Chalet has had since this annual three weeks' "conversation on a theme" became a regular part of the Federation's program.

A Christian community

The Chalet participants experienced together a deep and real Christian community. Twenty students and leaders proved to be an ideal number: large enough to form a community, too small to permit cliques. There was no "hothouse" atmosphere, but a profound adventure in living, working, studying and praying together as Christian students. Some said after a week,

"We are amazed at the deep level of community we have been able to reach in spite of all our differences."

Our Bible study was particularly meaningful because it was emphasized from the beginning that "Bible study is the study of the Bible". We forced ourselves first to study the text itself, and so it became genuine study and not reproduction of views found ready-made elsewhere. Over and over again our discussion centred on the Pauline term, "in Christ". The Epistle to the Philippians, this "community epistle", spoke directly to the Chalet situation. "In Christ" was found to be the very essence of being a Christian. Baptized in the name of Jesus Christ, I am in Christ. There is nothing I have to do.



Henri Dunant Huis

The experience of the riches of the Word of God and its direct relevance to our situation meant very much to the daily worship. A room, furnished with chairs, a table, and a simple wooden cross made from birch branches cut in the surrounding woods, formed a chapel, and became in fact the central meeting place of the Chalet. We often ask, "What is prayer?". The Chalet was a praying community, where many learned the reality of prayer, and especially of intercession.

Faith and drama

Only two or three of the participants had had any previous experience of religious drama, although the majority came with a general interest in the subject. The first week was used largely to introduce the participants to the theme, partly through lectures, partly through study, but mostly through acting and play reading. For about three hours each day the Henri Dunant

Huis looked more like a dramatic school than anything else : students rehearsing "Go Down, Moses", doing gymnastics and making masks, with Carina Robins, the Travelling Adviser of the Religious Drama Society of Great Britain, all the time using her knowledge and patience to make people understand what was going on.

After the arrival of the German sculptor, Helmuth Uhrig, during the second week, a lively discussion began on the principles underlying religious drama. What does it mean to say that religious drama is "under the Word" ? We all agreed that most religious drama today is sub-biblical, giving less than the Bible itself has to say. How can it fully give the Good News ? Mr. Uhrig pointed out most sharply the necessity for Christian artists to study the Bible within the Christian community. Religious drama presupposes exegesis, because the Bible is the primary source of revealed truth.

Mrs. K. A. Baxter, of Great Britain, underlined that in order for religious drama to turn men towards Christ, and not be merely religious plays which are not truly Christian, the artist himself must have experienced in his own life the truth he has to proclaim. The discussion took on an ecumenical aspect when the question of liturgical plays was raised. German Lutherans would allow only liturgical plays in the church building, while the Reformed tradition maintained that the style of the play determined whether it could be performed in a church or not.

In the discussion of subjective and objective art it became very clear that drama can be a great power either for good or evil. Modern man has made an art of extreme subjectivity, pretending to be free from any object. But since no art can thus be free, that which leaves God out has necessarily to be subordinated to the devil and may very easily serve evil forces. Real subjectivity means to be subordinated to God, and such drama can serve a good purpose.

Has all this anything to say to a local S.C.M. group ? Yes, for it was made quite clear that religious drama is valuable for S.C.M. work in that it does not require professionals : amateurs and S.C.M. groups can stage the many brief religious plays which are available for use.

The price of a year's subscription to the *News Sheet* is as follows :
Sw. frs. 2.50 ; 3s. 6d. ; \$1.00.

Subscription orders may be sent to your national S.C.M. office or to Federation headquarters.

AN EFFECTIVE AND FAITHFUL WITNESS

An account of the W.S.C.F. Consultation on "Missionary Strategy" held at Monmouth College, Illinois, August 7-9

KYAW THAN

Proclaiming the good news of Christ is the business of the S.C.M. and of every Christian. How can we do it not only in an *effective* but also in a *faithful* manner? This question was uppermost in the minds of the fifty consultants brought to this consultation by the W.S.C.F. to discuss "missionary strategy" among students of our time.

Student organizations based on Christian principles come into existence because they want to be obedient to their Lord. Student Y.M.C.A.s and Y.W.C.A.s exist because of their desire to render Christian service to successive student generations. A number of missionary societies have sent student workers to various countries, and these efforts have resulted in the growth of denominational student groups and activities. In some cases such work has been the origin of a wider interdenominational community; in others it has been begun in universities where an interdenominational S.C.M. was already active. This poses a problem of competition among forces which are already small. While the churches are increasingly desirous of carrying on a full ministry to university students, the S.C.M.s are also becoming more and more conscious of their responsibilities to the churches. The day in which the denominational differences of S.C.M. members were ignored is passing, and there is a growing recognition of both the problems and enrichment which such diversities bring to the group.

The fervour for evangelism and Christian obedience, the growth of opportunities with the increase in the student population, awareness on the part of churches of the importance of a specific ministry to students, and many other factors have thus led to Christian initiatives, often uncoordinated, being taken among students in many countries. The purpose of the consultation was to bring together members of the W.S.C.F., church leaders, and mission board executives to survey the situation and to discuss the problems which it presents.

In a situation where the task to be accomplished is more than the S.C.M. concerned, in its present condition, is able to undertake, must not the S.C.M. expect the churches at home and abroad to help the Movement? Can we afford to multiply uncoordinated efforts in situations where Christian forces are limited? When new denominational activities, unrelated to the ecumenical work of the S.C.M., are begun, is it because the work of the S.C.M. is ineffective, faltering and unsatisfactory? Such questions underlay the thinking in the regional working groups into which the consultation divided to examine the needs and S.C.M. work in areas such as Latin America, East Asia, Southeast Asia and Africa. Well in advance of the consultation, question-

naires and relevant sections from W.S.C.F. General Committee meeting minutes had been circulated, and opinions and reactions documented for use by the participants. The working groups brought back to plenary sessions specific reports on needs, resources and points of principle regarding strategy to be kept in mind by the consultation.

D. T. Niles, the chairman of the meeting, posed the question : "We have a job to do in the university world : how can we do it effectively ? This is the practical approach to missionary strategy. But from the Bible's standpoint that is a partial approach. The Christian is bound by the necessity to be both effective and faithful. The temptations of Jesus arose because of that double command. There are many things which are effective, but they may be contrary to the faithfulness which God demands. We have to ask and answer both questions." Speaking of some binding principles in missionary strategy, he went on : "Because we are Christians, none of our churches and none of our organizations are autonomous. We belong to one another and we must act together. Acting separately denies that Methodists, Presbyterians, Baptists, etc., belong in one family... This is true for the Y.M.C.A., the W.S.C.F. and other Christian agencies. None are autonomous."

Thus while the importance of cooperation and the need for the coordination of Christian work among students were key notes in the deliberations of the consultants, the primary question asked was : "What is a true and faithful witness in the university, how can we render it, and where have we failed ?"

Recommendations were made on patterns of unity we may hope to work for in various situations. The emphasis was not merely on unity of organization, but on unity of life and witness among students. There was also general agreement about the essential importance of having only one national student Christian agency instead of two or three parallel organizations.

For continued consultation among the international Christian agencies and mission boards concerned, there were such recommendations as that a university work committee be set up by the Far Eastern Joint Office of the Division of Foreign Missions of the National Council of Churches of Christ in the U.S.A. The profitable conversations and exchange of information and plans among the World's Y.M.C.A. and Y.W.C.A., the W.S.C.F. and other bodies within the World Christian Youth Commission are to be continued. There were also suggestions as to how mission boards and the W.S.C.F. can be mutually helpful in enlisting and channelling personnel for student work, producing Christian literature for university constituencies, and working among students studying in foreign lands. This consultation between the W.S.C.F. and representatives of mission boards and churches will be followed up in 1955 by conversations on student work between the Federation and the World's Y.M.C.A.

It is still too early to say what effects the consultation will have on the general strategy of Christian work in the universities of the world. A unified and effective Christian witness among students is the guiding thought. But with it goes also the ardent desire to render a witness which is faithful and true to the whole Gospel. It may well be that Monmouth has already begun a very necessary and important assessment of our witness in the student world in terms of the theological and practical implications of our time.

STUDENT PASTORS' CONFERENCE

IAN PITT-WATSON

Chaplain to the University of Aberdeen, Scotland

During the last week of May of this year, fifty student pastors met in conference at the Château de Bossey near Geneva. Among them were representatives of almost every major denomination of the Christian Church, drawn from ten European nations, from the Americas, and from Asia. We had been invited there under the auspices of the World's Student Christian Federation and the Ecumenical Institute, to discuss the problems set by the nature of our common task. Our purpose was two-fold : first, to try to learn one from another how best to make effective Christian witness in the university world, and second, how best the work of the student chaplaincies could be coordinated with the work of the Federation itself.

The conference opened with a series of talks by representatives of six different countries, which were designed to present an over-all picture of the present situation of university students, particularly as it affects the work of the student pastor. On the program this looked a formidable beginning — six variations on an over-familiar theme. In the event it proved to be not only interesting and informative, but at times intensely exciting. As piece by piece the picture was built up, a pattern began to emerge which made it quite clear that we were indeed trying to do the same job. This was by no means self-evident at the outset. Our situations varied greatly from one country to another, from one denomination to another ; but increasingly it became clear that our task and problems were fundamentally the same. This conclusion was certainly not contrived in order to give us a measure of comfort and encouragement as we began our conference. Indeed, at this stage there was little of comfort or encouragement being offered. Sometimes it was only by stealth that one could discover light in the darkness. I remember listening to one speaker ruthlessly diagnose the spiritual malady of his own university environment as all but incurable, only to discover afterwards that his work was making an impact and creating a response in the life of his university as a whole such as few of his colleagues more happily situated would hope to equal. Characteristic of many of the early contributions to the conference was this determination to paint an honest picture, however sombre, and a reluctance to dwell on partial successes, however honourable. But above all, there emerged an increasing realization of our unity in faith and in work, however divided we might be by race or denomination.

Against this general background the more detailed work of the conference was set. Certain key problems were introduced in plenary session and then passed down to five commissions for discussion and report. One commission was charged with the problem of "Pastoral Care", and became involved in such questions as the nature of our responsibility to receive confession and declare forgiveness, and the relation of the pastor to the psychotherapist. A second commission discussed the problem of "Communication" —

must the "scandal" of the Cross always remain "to the Greeks foolishness"?; how can a sinner speak to sinners of that which both to him and to them is a stumbling block?; how far is the "scandal" a consequence of Adam's sin, and how far a consequence of the inaptitude of those who proclaim it? A third commission, under the title "Church and University", dealt with the problems raised for the Church by recent developments in the structure of university life — its expansion in size, increasing specialization, and consequent isolation of departments. These developments the commission saw as things not merely to be condemned or lamented. In large measure they were to be accepted as a consequence of a necessary and irreversible process, containing within themselves potentials hopeful as well as harmful for the Church within the university. A fourth commission was concerned with the special problems of students studying in foreign countries. Especially urgent and critical is a right assessment of the needs of the non-European and non-American students studying in western universities. Their presence in our midst imposes on us clear obligations quite apart from any prudential calculation of consequences; but the potentialities for good or ill which their presence affords can hardly be exaggerated, and dare not be ignored.

The bridge to the second part of the program, on the coordination of the work of student chaplains with that of the W.S.C.F., was provided by the work of the fifth commission on "Evangelism and Church Membership". The task of the Church in the university is evangelism, and its aim is to bring students into a living relationship with the "ordinary church and local congregation". "University religion" — the religion of the student Christian societies — is no substitute for that. But (the commission goes on) evangelism in the university must be ecumenical evangelism in order to be evangelism at all. "Ecumenical evangelism means evangelism which is carried on by any Christian person or group, aware of the one Church, of the scandal of division and of its incompleteness... It is not achieved by adding together the witness of a number of divided churches, nor by subtracting what they disagree about as if it were of secondary importance. Nor is it necessarily achieved by the cooperation of several churches, nor by the establishment of an interdenomin-



*Gerald O'Grady, William Nicholls,
Philippe Maury and Michael Fisher, S.S.F.,
at Student Pastors' Conference*

ational S.C.M. It happens, by the grace of God, only where there is repentance for divisions, and a resolve to obey the command of the Lord of the Church that we should be one. . . . But the churches are still divided. . . . while disunion lasts there is no way into the Holy Catholic Church but through one of its divided parts. . . . In this situation, the evangelist is always tempted to proselytize, that is, to guide the convert into his own church without sufficiently considering the factors which show the will of God to be otherwise."

This was the background to the major practical problem to which the conference addressed itself. Every student pastor is a minister of and appointed by a particular denomination of the Church, owing to that denomination certain responsibilities of loyalty and obedience, and primarily concerned with the care of students who are, or may become, members of his own denomination. Accordingly, in countries like England where several large denominations are strongly represented in student life, there may be established in one university several denominational chaplaincies, each operating through a denominational Christian society, and independent of the local S.C.M. branch. The dangers of this situation can sometimes be exaggerated, but must never be ignored. Certainly it is true, as the commission states, that "while disunion lasts there is no way into the Holy Catholic Church but through one of its divided parts", and therefore the existence of denominational ministries in the university is inevitable and necessary. Moreover, only a small proportion of universities are prepared themselves to appoint an official university chaplain with interdenominational responsibilities, and accordingly the choice facing the churches in most cases is between appointing their own chaplains or having none at all. But does this mean that the existing situation is the best that can be contrived? The conference thought not. Several important practical recommendations were adopted to further closer liaison among student pastors and between them and the W.S.C.F. Further, it was recommended that, in countries where several denominations work separately in the universities, proposals should be submitted to the denominations concerned "for the establishment of student chaplaincies related to the National Council of Churches. In general, efforts should be made to bring about a situation in which in each university there would be only one student pastor (or several in the case of a very large university) serving students of all denominations."

That, in barest outline, represents the main burden of our discussions together. Yet some of the most memorable things that were done that week I have failed even to mention — a deeply moving address on "Pastoral Care" given by a member of the conference from East Germany; a passionate intervention by D. T. Niles at a point in our discussions when our divisions seemed to be losing their scandal; the inexhaustible energy of Philippe Maury whose personality informed and vitalized everything that we did; the wisdom, patience and firmness of Professor Kraemer, Director of the Ecumenical Institute, who chaired the conference, sifting the wheat from much chaff, and greatly increasing the harvest by throwing in good grain of his own. Above all, those who were there will remember the worship of the little chapel, and the sound of many languages praying "Our Father". In the conference hall most of us used our headphones, and listened as our words were translated one to the other. In the chapel there was no translation, nor did it seem necessary, for, as at Pentecost, so here, every man heard the Word in his own tongue.

FEDERATION AROUND THE WORLD

Australia

Our story starts in 1926, when a professor of Melbourne University visited an S.C.M. group near Tokyo and was shown photos of a conference house which the Japanese S.C.M. had acquired. He was so impressed that on his return he started agitation for a similar building. With assistance from various quarters, land was obtained and a building erected which, while of little architectural merit, served its purpose to the full. Standing in some seven acres of forest (bush to our fellow Australians !), on the gentle foothills forty miles from the city, Chum Creek became such a focus for worship, study and fellowship that its place in the life of the Movement became legendary. Fire destroyed the building and all it contained in 1939, and Chum Creek became just a fond memory to the few, and to the younger members of the Movement merely a name.

Merely a name, that is, until 1953. For at the end of 1952 committees had already completed their reports on the possibility of rebuilding Chum Creek. An S.C.M. member had produced plans for building in the modern idiom, functional, most attractive and cheap. A building authority of four was hard at work long before it was officially appointed, and so, overnight, the name Chum Creek was once more in common usage.

From the very outset we had contemplated purchasing only materials — all labour was to come from the Movement members and this is how the work is progressing. One dormitory block to accommodate 20 people is now almost complete. Another to house 32 will be erected a little distance away, and between will be placed the meeting hall, dining hall, kitchen and toilet block, all combined into one large unit. Construction throughout is in timber, in accordance with standard Australian building-practice. Low pitched skillion roofing, varnished hardwood boarding



*The first dormitory
goes up at Chum creek*

set vertically on the exterior, and much glass will, we feel, be most fitting in its bush setting.

Finance? Well, naturally it is a matter of feeding a multitude of financial obligations with a few loaves and fishes, but that has been done before, and it will be done again. Members and their families are making their contributions to the realization of the dream. Saws, hammers, planes, innumerable tools of the trade are slowly appearing. Every weekend small groups gather and the work gradually goes ahead. All the time students are learning to appreciate the tradesman and his craft; they are learning to view their own academic study in a truer perspective, alongside the building arts and crafts which have for so long attended man's labour. So we become more truly students.

In December, 1953, we held a rededication service on the site, at which were present many who had worked on the first building. Over all there breathed an affirmation of the great things to come, and a prayer to our Lord for the technical knowledge and skill, ardour and humility, with which in the years ahead Chum Creek will be completed.

JOHN SCHRAM.

Philippines

The following is based on reports from the magazine Filipino Christian Youth:

The Student Christian Movement is something new on Philippine campuses, for these groups are student led, student planned and student controlled. Of, by and for the students we have

- inspirational services of worship
- democratic group discussion and open forums on religious, moral and intellectual issues
- prayer circles and spiritual retreats
- rallies and concerts
- studies of the Bible and the Christian faith
- observances of the Lord's Supper
- clean and wholesome recreational programs.

These are the basic activities of distinctively student groups at the leading Christian and state colleges and universities in Manila and other student centres throughout the islands. In the post-war years the S.C.M. boldly broke into the self-sufficiency of Philippine campus life, and began stirring it to a search for the more abundant life. Gaining a foothold was not a painless struggle, but once it had been gained, that foothold became the starting point for a Movement which has gained impetus and meaning as the years have passed. It has revitalized life within the campuses, and opened Christ's way to people who have secluded themselves within the four walls of degree houses. The S.C.M. has sought to make Christ's influence real in all phases of college life.

The Philippine S.C.M. has received much encouragement and assistance from the World's Student Christian Federation, whose secretaries have visited here and whose conferences have been attended by Filipino delegates. In January, 1953, the S.C.M. of the Philippines became one of the corresponding members of the W.S.C.F.

* * *

"Towards a Conscience for the Campus" was the theme chosen by the S.C.M. on Luzon for its first regional conference, which brought together thirty-five delegates and leaders, representing six schools in the Manila area which have active branches and two groups in Central Luzon where the S.C.M. is just being organized. The devotional messages on "The Mind of Man and the Mind of Christ" helped to set the tone and spirit of the work sessions.

Early in the meeting the group looked at the S.C.M. as it is functioning on the campuses of the Philippines. Small, representative groups evaluated how the S.C.M. has related itself to other religious groups, to other student organizations, to the students on the campus and to the community. After this period of evaluation, the students discussed the ways in which the S.C.M. can perform its functions as a studying group in the university communities.

When it came time for the students to return to their respective campuses, they carried with them a feeling that the first S.C.M. regional conference for Luzon had been a success. The delegates had achieved a feeling of togetherness, and those from small or newly-organized groups realized that they were not alone in their efforts to make Christ known in campus life. There was an increased enthusiasm to help students organize S.C.M.s. in schools which do not now have such groups, plans were made for the organization of a regional student committee in the near future, and the hope was expressed for a national S.C.M. conference in 1955.

New Zealand

Extracts from a letter of Marianne Weststrate, leader of the Federation group in the S.C.M. branch at Christchurch, New Zealand:

"In the Federation group, we try together to see the position of other students — their struggles, difficulties, how they are helped and what they do, through the Holy Spirit. Thus we



Kyaw Than welcomed by the Teachers' College S.C.M. at Christchurch

perhaps will come to understand what is wrong with our university and with us — with God's help.

"For instance, last week I discussed Latin America, first the background, and then some vital questions facing the student today (from *The Student World*, *Federation News Sheet* and *Ecumenical Encounter*). Most of us knew practically nothing about the subject, so it proved very helpful. This week a boy is talking on 'Communism in relation to Christianity'. Then another girl will discuss 'Missions', its meaning, how it is practiced in different countries like India and Latin America, and how we, in our university, practice evangelism. Next term, with the coming of Kyaw Than, we hope to further our understanding of Southeast Asia, and later of Africa and Europe, and to learn about great men like Albert Schweitzer. It sounds grand, but we do it on a very limited scale. I think God must have

helped a lot, because all has gone extremely well and above expectations, and everyone is very enthusiastic and grateful for what God has given us in our lives."

India

Extracts from a report published in Association Men, magazine of the Y.M.C.A. of India, Pakistan and Ceylon.

"A lot of unnecessary talk and no constructive work, after spending so much money", is the usual criticism levelled against committee meetings. Such a charge would be entirely unfounded in the case of the General Committee of the S.C.M. which met at Dehra Dun from June 1-14. Actually we had to work like bulls at this "conference-pattern committee" — in commission groups, in plenary sessions, for long hours at a stretch. The out-

come is not a conventional report of the usual type of minutes, but what promises to be a fair-sized volume of a hundred page study which provides the bases for a plan of action to be shortly put into effect.

The sub-committees which worked on "Survey of Work" and "Staff Appointments" pressed for courageous expansion of the Movement and immediate appointment of full-time area secretaries. Acting on this recommendation, the General Committee has made provision for eight area secretaries, two of whom are to officiate for the present in an honorary capacity.

Another important decision relates to the newly inaugurated study department. Through the generous assistance of the Methodist Missionary Society of Great Britain, the S.C.M. is soon to have the services of Harry Morton as study secretary, and Mrs. Morton will serve as headquarters secretary, thus setting free General Secretary Harry Daniel to travel extensively and assist the area secretaries in their field work. A study program for the Movement has been drawn up and plans are under way for the production of literature and study material in cooperation with the Literature Department of the Council of Y.M.C.A.s.

A university Mission has been planned. The missionaries are Canon T. R. Milford of Lincoln, Rev. S. Selvaratnam of the Jaffna Ashram, Father Kenneth Sharp of the Cambridge Mission, Delhi, and Miss Lucy Burt, formerly of Yenching University, China. They will visit university centres in North India and Pakistan, beginning the first week in August till the end of November, addressing S.C.M. Unions, student gatherings and provincial camps.

The Triennial Conference is scheduled to meet in Peradeniya, Ceylon, from December 24, 1954, to January 2, 1955, with 750 delegates expected, 100 of them from Ceylon. Among the speakers for the Triennial are Dr. H. Kraemer, Rev. D. T. Niles and Bishop Lesslie Newbigin. The theme of the conference is "What shall I do to inherit eternal life?" At the Triennial, Pakistan and

Ceylon will become separate national Movements and be affiliated directly with the W.S.C.F.

* * *

The Rural Service Squad of the Indian S.C.M. operates a free leprosy clinic at Pammal. Here are extracts from an article describing its work in The Student Outlook, May-June, 1954.

The clinic seems to have come up in an area of definite need. There is much leprosy in the surrounding villages and practically none of the patients now coming to us would receive any treatment but for this clinic. For more than three years... we had practically no help from doctors or medical students, and yet the clinic has gone on and grown in a striking way. By meeting in faith the need as it came, the original clinic of iodine-dressing, aspirin, argyrol and sulphur-oointment has grown into a fairly specialist out-patient clinic for leprosy patients. Medical purists would be aghast to learn that more than 20,000 injections have been done in the clinic (our present average is 200 a week) without a mishap, by students and teachers of chemistry and physics, of literature and philosophy, mathematics and economics, who learned the job one from another... Some idea of the rapid growth of the work can be gathered from the fact that since January, 1953, the number of out-patients has risen from about 50 to the present 175 bi-weekly, and more are coming in every week.

A large number of the patients have ulcers to be attended to, and in this work one of our patients helps. Besides these, a variety of minor ailments of the leprosy patients receive attention. As time and volunteers are available, we also try to attend to the needs of non-leprosy patients, a considerable number of whom come to us seeking help. The clinic is open from 4 p.m. to 7:30 p.m. and an average of five volunteers come to work. This number is, in fact, insufficient for all that needs to be done and more especially when we want to share the Gospel also with the patients.

We begin the work with prayers and on our way back at the end of the day we stop for a short period of prayer again.

The small room and the open hall which we have are hopelessly inadequate for dealing with nearly 200 people. We expect the number to go up with the progress of the systematic house-to-house survey being done in Anakaputtur, a village within a mile of the clinic... We have decided to hold a work camp in June to build an additional treatment room. This has been made possible through generous subsidies promised by the Missions to Lepers, the Youth Committee of the national Christian Council and our national S.C.M.

In its work at Pammal, the Rural Squad has sought to make clear to its volunteers two main points. Firstly, that the primary object of the work,

so far as the S.C.M. is concerned, is to call them to a vocation of Christian service. Money gifts are comparatively cheap and what is needed is the more costly gift of personal service. To bring students to make that gift now for the love of Jesus, our Lord and Saviour, and to raise people who will continue in it when they leave their colleges, can be the only adequate object for the S.C.M. engaging in a work of this type. Secondly, of course we are glad of what little good is being done to our patients and are anxious to make the service rendered of as good a quality as it is in our power to do.

This little piece of work is offered by us as our share of Christian obedience and witness in the context of the needs of our country... We should deeply value, for ourselves and our patients, the prayers of S.C.M. friends everywhere.

JUST PUBLISHED

Theological Training in the Modern World

by

KEITH R. BRIDSTON

formerly Federation secretary for theological students,
now Professor at the Seminary of the Batak Church, in Sumatra, Indonesia

based upon

an inquiry among theological professors, heads of seminaries,
theological student associations and theological students.

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FROM GENEVA

Because of the absence of the W.S.C.F. staff, who were all attending the various ecumenical meetings held in the United States this summer, it was decided to combine numbers 4 and 5 of the *Federation News Sheet*, and to publish this one enlarged issue.

INTERCESSIONS

... When he, the spirit of truth, is come, he will guide you into all truth. (John 16 : 13)

Let us claim the promise of our Lord for all students, in our own university and elsewhere in the world, who are seeking the truth and cannot find it, or think they have found it when they have found what is untrue.

O Lord, who didst send among us the Holy Spirit, the Comforter, to convict the world of sin, and of righteousness, and of judgment, grant that he may do his blessed work among us, opening our eyes to our sin and helplessness ; showing us that we find our righteousness in committing ourselves to thee, and not elsewhere ; and teaching us thy fear and love. Grant that hardness of heart, cynicism and disillusionment may give way before him, and that we and our fellow students may turn to thee, whose Word endureth forever, and stands firm amid the crises and stresses of our lives.

Lord, teach us to seek thee, and show thyself to us as we seek ; for we cannot seek thee unless thou teach us, nor find thee unless thou show thyself.

* * *

Jesus therefore answered them and said, "My teaching is not mine but his that sent me. If any man will do his will, he shall know concerning the teaching whether it is of God or I speak from myself." (John 7 : 16-17)

Let us ask God to establish firmly in us the awareness that we speak for him, and not for ourselves. Let us ask him to quench in us all desire to glorify ourselves through our speaking of him, all claim to being "original" and "exciting". Let us ask him to give us the courage of our convictions, to make us able to speak simply of the faith that is in us, trusting that he will take our words, though they are unworthy, and use them. Finally, let us ask that he will purify our wills and perfect our obedience, that we may grow in the confidence that it is indeed of him, and with his authority, that we speak.

O Lord Jesus Christ, who art the way, the truth, and the life, we pray thee suffer us not to stray from thee who art the way, nor to distrust thee who art the truth, nor to rest in any other thing than thee, who art the life. Teach us by thy Holy Spirit what to believe, what to do and wherein to take our rest. For thy name's sake we ask it.

* * *

Go ye, therefore, and teach all nations... teaching them to observe all things whatsoever I have commanded you... (Matt. 28 : 19-20)

When the Comforter cometh... he shall bear witness concerning me ; and ye also bear witness... (John 15 : 26-27)

We are fellow witnesses of the Holy Spirit ! Let us ask God to make us always aware of our task, and never willing to hoard what he has given us for ourselves. Let us ask him to hasten the day when faith shall be lost in sight, and the earth shall be filled with the glory of God as the waters cover the sea.

O thou Desire of all nations, in the knowledge of whose love and power there is salvation for all the peoples of the earth, hasten the day, we beseech thee, when all men shall acknowledge thee as Lord over all, when the perfect shall come, and that which is in part shall be done away.

Accept the offering of ourselves, body, mind and spirit, to thy service, and grant that there may be no obstacle to the fulfilment of thy holy will in us and through us. Show us, O Lord, where and how we are called to serve thee, and give us grace this day to begin.

Through Jesus Christ our Lord. Amen.